A pleasaunt disport of diuers Noble Personages:

Written in Italian by M. IOHN BOCACE Florentine and Poet Laureat: in his Boke vvhich is entituled PHILOCOPO.

And nowe Englished by H. G.

1566
printed

Myles + . & . + Blomefylde

¶Im

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¶ To the right worshipfull M. William Rice Esquire, H. G. wisheth a happie long life, with increase of much Worshippe.

IN HOW MVCH THE thankful sorte are desirous (as reason vvilleth and experience daylie teacheth) to gratifie suche their deare friendes, as to vvhome for sundrie good tournes and receyued benefits they are not a lyttle beholding, the sundrie dealing of thousãdes daylie in vse and apparant to the vvorlde, to the great prayse and commendation both of the one and the other gyueth a sufficient testimonie: So that, taking occasion therby to shevv the good vvil I haue, to pay in part the debt many yeares due, for that your boũtie tovvardes me (the least sparke vvhereof I am vnable to satisfie:) I do giue vnto you this ITALIAN Disporte, the vvhich I haue tourned out of his natiue attyre into this our ENGLISH habite, to the end the same maie be no lesse familiar to you and to such others (for your sake) as shall vouchsafe thereof, than it is eyther to the ITALIAN or the FRENCH: and desire that the same may march abrode vnder your charge: to vvhome I recoumpt the protection therof. Not doubting but as the reading thereof shal bring pleasure and delight: so the matter being therwithall duely considered shall gyue sundrie profitable Lessons meete to be followed. And bycause the name of the Author (being of no smal credit vvith the Learned, for those his sundry vvell vvritten vvorkes) is of it selfe sufficient to carrie greater commendation therevvyth than my Pen

is able to vvrite, I leaue to labour therin, least my lacke may be an occasion to the leesing of his due prayse. And vntill Fortune (the onely hope of the vnhappie) shal make me better able, I shal desire you thankfully to accept this as a tokē and pledge of the good vvill I haue to performe that vvherynto mine ability is vnable to stretch. Thus taking my leaue, I betake you to the tuitiō of almighty God, vvho preserue you in health to his pleasure, and after this life make you possessor of those ioyes vvhereof vve all hope to be partakers, 6. Martij. 1566.

The Booke to the Reader.

LOke ere thou leape, dome not by viewe of face
Least hast make wast, in myßedoming the case:
For I teach nor to Loue, ne yet his lore,
Ne with what solue is cured such a sore:
But I the earke with eares that thereby happs,
The blyße with ioyes, the storms with thunderclapps,
The curtesies, where most his force is shewde,
The choise of best, be it of good or lewde,
Compare them so, as domed is the doubt
Thereof, and aye the truth well sifted out:
The which to reade such pleasure thou shalt finde
As may content a well dysposed minde.

The

MYLES BLOMEFYLDE PHYSITIO

The Prologue to the .xiii. Questions, composed in Italian, by M. Iohn Bocace, Florentine, and Poet Laureat:

And nowe turned into English by H. G.

M. B.

LORIO surnamed Philocopo, accõpanied wyth ỹ Duke Montorio, Ascalion, Menedõ & Massalino, in sayling to seeke hys Friende Biancofiore, was thorow a very obscure and darke night, by the fierce winds, driuen into gret dangers, but the perilles beeing once passed, they were cast into the Porte of the auncient PARTHENOPE, whereas, of the Mariners (espying themselues in Hauen) he receiued comfort, not knowing into what coast Fortune had forced him, yealded thankes to his Gods. And so tarried the newe day, the which after it once appeared, the place was of the Mariners discried, so that they all glad of suretie & of so acceptable arriuall, came a shoare. Philocopo with hys companions, who rather seemed to come forth new risen againe out of their

Sepultures, than dysbarked from ship, loked backe towardes the waywarde waters, and repeating in themselues the passed perilles of the spente night, coulde yet scarcely thinke themselues in suretie. They all then with one voice praysed their Goddes, that had guided them safe out of so crooked a course, offred their pitifull Sacrifices, and beganne to receyue comforte, and were by a friende of Ascalions honorably receyued into the Citie, whereas they caused their Shippe to be all newe repaired and decked, of Mast, Saile, and better Sterne than were the others which they had lost: and so tarrying time for their furder voyage, ẏ which was much lōger lengthened than they loked for: by occasion wherof Philocopo would many times haue taken his iourney by land, but dyscouraged therin by Ascalion, stayed in tarrying a more prosperous houre in the aforesayde place, where he and his companions sawe Phebea fiue times rounde & as many times horned, before that Notus did abandon his violent forces. And in so long a while, they neuer almost sawe time to be merrie, wherupon Philocopo, who was very desirous to performe his deferred iourney, one day called his companiōs vnto him, and sayd: Let vs go take the pleasant aire, and passe the time vpon the salt sea shoare in reasoning and prouiding for our future voyage. Thus he, with the Duke Parmenion, and the rest of his companions, directed their walke with a milde pace (discoursing diuers matters) towardes that place where rest the reuerende Asshes of the most renoumed Poet Maro. They al thus talking a good space, were not gone far frō the City, but that they came to the side of a Garden, wherein they heard gracious & ioyous feasting of yong Gentlemen,

Dames,

Dames, & Damsels: There the aire dyd al resounde with the noise of sundrie instruments, and as it were of angelicall voices, entring with swéete delight into the hearts of them, to whose eares it came: the which noise it pleased Philocopo to staie a while to heare, to the ende his former melancolie thorowe the swéetenesse thereof, might by little and little departe away. Then Ascalion restrained their talke. And whilest Fortune helde thus Philocopo and his companions without the garden intentinely listening, a yong gẽtleman comming forth thereof, espied them, & forthwith by sight, porte and visage, knew them to be noble Gentlemen, & worthie to be reuerenced. Wherefore be without tariaunce retourned to his companie and sayde: Come, lette vs goe welcome certayne yong men seeming to be Gentlemen of great calling, the which perhaps bashfull to enter herein not being biddẽ, staie without, giuing eare to our dysport. The companiõs then of this Gentleman left their Ladies at their pastime, & went forth of the Garden, & came to Philocopo, whom by sight they knew to be chiefe of all the reste, to whome they spake with that reuerence their reason could deuise and that was most cõuenient for the welcomming of such a guest, praying him that in honour and increase of this their Feast, it would please him and his companiõs to enter with them the Garden, constrayning him thorowe many requestes, that he shoulde in no wise denie them this curtesie. These swæte prayers so pierced the gentle heart of Philocopo, and no lesse the heartes of his companions, that he answered the intreators in this sorte: Friends, of truth such a Feast, was of vs nei-

ther sought for nor fled from, but like weather beate mates cast into your Port, we to the ende to flie drousie thoughtes which spring of idlenesse, and in recyting our aduersities, passe by these sea banks: But howe Fortune hath allured vs to giue eare vnto you I know not, vnlesse as we think, desirous to remoue from vs all pensiuenesse, she hath of you, in whome I knowe to be infinite curtesy, made vs this offer: and therefore we will satisfie your desire, though peraduẽture in parte we become somewhat lauesse of the curtesie which otherwise towardes others oughte to procede from vs. And thus talking, they entred together into the Garden, whereas they founde manie faire Gentlewomen, of whome they were very graciously receyued, & by thẽ welcomed to their feast. After Philocopo had a good while beheld this their Feasting and likewise had feasted with them, he thought it good to departe, and willing to take his leaue of the yong Gentlemen, and to gyue them thankes for the honor he had receyued, one Lady more honorable thã the rest, indued with maruellous beautie and vertue, came forth where he stode, and thus sayde vnto him: Most noble Sir, ye haue this morning honored this your great curtesie, shewed no small pleasure to these yong Gentlemen, for the which they shal be alwayes beholding vnto you, that is to wit, in that you haue vouchsafed to come to honor this our Feast. May it please you then not to refuse to shewe vnto me & to these other Dames, that fauor that I am secondarily to entreate you for: To whome Philocopo with a sweete voice answered: Most gentle Lady, nothing may iustly be denied you, commaunde therefore, for

both I

both I and these my companions are all prest at your will: To whome the Lady sayde in this wise: Forasmuch as this your cõming hath increased this our Feasting, with a most noble and goodly companie, I shall desire you that you wyll not wyth departure lessen the same, but rather helpe vs here to spende thys day euen to the last houre, to that end we haue already begonne the same. Philocopo behelde hir in the face as she thus spake, and seing hir eies replete with burning rayes to twinckle like vnto ỹ morning star, and hir face exceding pleasant and faire, thoughte neuer to had seene (his Biancofiore excepted) so faire a creature: to whose demaund he thus made answere: Madame I shall dispose my self to satisfie rather your desire than mine owne, wherefore, so long as it shall please you, so long will I abide with you, & these my companions also: The Lady gaue him greate thankes, and retourning to the others, begãne togethers with them all to be very merry. Philocopo abiding with them in this sorte, entred gret familiaritie with a yong Gentleman named Galione, adorned wᵭ good qualities, and of a singuler eloquence, to whome in talking he sayd thus: Oh, howe much are you more than any others beholding to the immortal Goddes, the which preserue you quiet in one will in this your mirth making. We acknowledge vs to be greatly bounden vnto them, answered Galeone. But what occasion moueth you to say this? Philocopo answered: Truely none other occasion, but that I se you all here assembled in one will. Oh, sayd Galeone, maruell not at all thereat, for this Lady in whom al excellencie doth reste, both moueth vs herevnto, and

holdeth vs herein. Then demaunded Philocopo. And this Lady, who is she? Galeone answered: It is she that made requeſt vnto you that ye would tary here, when as a while since ye would haue departed. By syght she ſeemeth vnto me (sayde Philocopo) exceding faire, and of a surmounting worthineſſe: but yet if my demaund be not vnlæful, manifeſt hir name vnto me, of whence she is, and of what parentes diſcended. To whome Galeone answered: No wayes may your requeſt be vniuſt, beſides ther is none publiquely talking of hir, which doeth not vouchſafe to publiſh the renoume of so worthy a Lady, and therefore I ſhall fully ſatiſfie your demaund. Hir name is of vs here called Fiametta, howbeit the greateſt part of the people call hir by the name of hir, thorowe whome that wounde is shut vp, that the preuarication of the firſt mother opened. She is the daughter of a moſt high Prince, vnder whoſe Scepter theſe Countreyes are quietly gouerned, she is also Lady to vs all, and briefly, there is no vertue that ought to be in a noble heart, that is not in hirs. And as I thinke, in tarying this day with vs, you ſhall haue good experience therof. That which you ſay (ſayd Philocopo) can not be hidden in hir ſemblance. The Gods guide hir, to that end that hir ſinguler gyftes do merite, for aſſuredly I beleue both that and much more than you haue affirmed. But theſe other dames, who are they? Theſe Gentlewomen (sayde Galeone) some of them are of Parthenope, and other ſome of places elſewhere, comen as are you your ſelues, hither into hir companie. And after they had thus holde talke a good ſpace, Galeone ſayd: Ah my ſweete friend, if it might

not

not displeaſe you, it ſhoulde be very acceptable vnto me to knowe further of your ſtate and condition, thã your outwarde appearance repreſenteth, to the ende that by knowing you, we may do you that honor you worthily merite, becauſe ſometimes want of knowe-ledge bringeth lacke of duetie to them that honoure others in not doing their due reuerence. To whome Philocopo aunſwered: No lacke in doing me reue-rence coulde any wayes happen on your behalfe, but rather ye haue therin ſo farre exceded, as with exceſſe ye haue paſſed the boundes and limits thereof. But ſince you deſire to knowe further of my condition, it ſhoulde be vniuſte not to ſatiſfie your deſire therein. And therefore (in how much it is lefull for me to diſ-couer) I ſhal tel you: I am a poore Pilgrim of Loue, and goe ſeeking as ye ſee, a Lady of mine, taken away from me by ſubtile cautele by my Parents: and theſe Gentlemen whome ye ſee with me, of their curteſie kepe me companie in this my Pilgrimage: and my name is Philocopo of Nation a Spaniarde, driuen through tempeſtuous weather (ſeeking for the Iland of Cicilia) into your Portes. But he knew not ſo co-uertly to talke, as that the yong Gentleman vnder-ſtode not more of his condition, than he willingly de-ſired he ſhoulde: and hauing compaſſion of thoſe his hard happes, ſomewhat comforted him wyth wordes wheych promyſed hym hereafter a more luckie life, and from that tyme forwardes, to increaſe hys ho-nour, willed that he ſhould be honoured of them all, not as a Pilgrime or as a bydden gueſte, but rather as the chiefe and principall Patrone of the Feaſte. The Lady, who vnderſtode hys ſtate and condition,

through

through the reporte of Galeone, esteming dearly of such an hap, commaunded specially that so it shuld be. Apollo was nowe with his Chariot of light mounted to the Meridian circle, and dyd scarcely beholde with leueled eye, the newe apparelled earth, when as as these Dames, Damsels, and yong Gentlemen being thus assembled together in that place, (setting their feasting apart) seking forth by sundry quarters of the Garden the delightfull shade, and flying the noysome heate that might offend their delicate bodies, toke by diuers companies, diuers delightes. And the Lady accompanied with foure others, toke Philocopo by the hande, saying: Sir, the heate doth constraine vs to seeke out the freshe aire, let vs therefore go to yonder medow you see here before vs, and there with sundry discourses passe ouer the heate of ỹ day. Philocopo then greatly praysed the Ladies deuise, & followed hir motion, and with him his companions. Galeone also with two others, went with them to ỹ appointed medow, which was exceding faire of grasse and floures, and filled with a swete suauitie of smels, about the which grew store of yong trées very faire & thicke of grene leaues, wherewith the place was defended from the parching beames of the great Planet. There was in the middest of that meddow a proper Fountaine, very faire and cleare like Christall, about the which they all sate them downe, where some gazing in the water, & other some gathering floures, they began to talke of sundrie matters. But bicause sometimes at vnwares the one did interrupt ỹ others tale, the faire Lady sayde vnto them thus: To the ende that this our discourse may procéede in a more

better

better order, and so continue vntill the freshe cole houres, the which we attend for our further feasting. Lette vs ordaine one of vs in place of our King, to whome eche one shal propound a Question of Loue, and shall receyue from him an apte resolution thereof: and truely (as I thinke) we shall no sooner haue made an ende of oure Questions, but that the heate (we not knowing howe) shall be passe, and the tyme spent to our profite and delight. This deuise pleased them all, and among them it was sayd: Let there be a King: and with one voice they al chose Ascalion to their King, for that he was somewhat more growen in yeares than was any of the rest: To whome hee made answere, to bee altogether insufficiente for so great an office, bycause he had spent moe yeres in the seruice of Mars, than of Venus. But yet he prayed thē al to leaue vnto him the Election of such a King. They that thought him to be such a one (knowing so well before hand the qualities of them all) as would constitute one such, as should yelde true answere to al their demaundes, did then wholly consent that the Election should freely be remitted vnto him, since he would not take such a dignitie vpon himselfe. Ascalion then rose hym vp, & gathered certayne twygges of a greene Laurell, the shade whereof dyd ouerspread the freshe Fountaine, and thereof made a rich Coronet, ꝙ which he brought in presence of them all, and sayde in this wyse: From the time that I in my most youthfull yeares began to haue vnderstanding, I sweare by those Gods whome I worship, that I do not remember to haue seene or heard named, a woman of like worthinesse to Fiametta, of whome Loue

Fiametta chosen quene to define the questions propounded.

holdeth vs all here in hir presence inflamed, and by whome we haue this day bene honoured in such sort, as we ought neuer to forgette the same. And because she (as wythout doubt I know) is plentifully endued with euery good grace, adorned both w̄ beautie & good qualities, & endued with a flowing eloquence, I therfore make choise of hir to be our Quéne. For alredy it is conuenient that the Imperiall Crowne be bestowed vpon hir magnificēce, being discended from a stirpe royall, to whome the secret wayes of Loue, being (as they are al) open, it shall be an easie matter for hir to content vs in these our Questions. And this sayde, he humbly kneled before this noble Lady saying: Most curteous Lady vouchsafe to deck your heade with this Crowne, the which is no lesse dearly to be estamed of them, that are worthy thorow their vertues to couer their heades with the like, than if it were of Golde. The Lady with a newe red bepainted hir white visage, and sayd: Truly ye haue not in due sorte prouided a Quene for this amorous people, (that haue more nede of a most able King,) for y of al you that are present, I am the most simple & of least vertue, neyther is there any one of you y is not more mete to be inuested of such a crowne than am I. But since it thus pleaseth you, I can not withstande thys your Election: and to the ende I be not founde contrary to our made promisse, I will receyue it, and as I hope shal eke receiue from the Gods with it, y ft omacke due to such an office: and thorow the help of him to whom these leaues were alwayes acceptable, I shall answere you all, according to my small knowledge: Neuertheless, I deuoutely pray him that he

wil

wil enter into my breast, and renewe my voice wyth that sounde wherewith he caused the valiante vanquished man Martia, to reserue to be drawen forth of the sheath of his members. I by way of mirth shal giue you lyght answeres without syfting to the depth of your propoũded Questions, the going about to search forth the which, should rather bring tediousnesse than delight to your myndes. And hauing thus sayde, she toke with her delicate hand the offred Garlande, and therewithall crowned her heade, and commaũded that eche one vpon payne to be depriued of the amorous ioyes, should prepare to put forth some question the which might be apte and conuenient to the purpose whereof they did intende to entreate, & such a one as should rather be an increaser of their mirth than thorough to greate subtiltie, or otherwise, a destroyer of the same.

¶ The first Question, proposed by PHILOCOPO.

The Quene cõmaundeth Philocopo to propound.

AT the right hande of the Queene sat Philocopo, to whome shee sayde: Noble Sir, you shall begin to propounde your Question, to the ende that the rest orderly, as we are here placed, maye after you, with more facilitie propounde theirs also. To whom Philocopo thus made answere: Most

noble Lady, without any forslowing, I shall obey your commaundement, and thus sayd: I remember that in the Citie, wherin I was borne, there was one day made a bountifull great Feast, wherat, to honor the same, were many Gentlemen & Gentlewomen: And I that was likewise there roming about, and beholding them that were in the place, espied among ẏ rest. ij. yong men very gracious to behold, ẏ earnestly eyed an exceeding faire yong woman. Neither was I any ways able to discerne whether of them hir beautie had most inflamed. And as she in like sorte had a good space beheld them, not making greater semblãce to the one than to the other, they betwene themselues began to reason of hir: and among the other wordes that I vnderstoode of their talke, was that eche one sayde, that hée was hir best beloued: and for proofe thereof, either of them alleaged in the furtherance of him self, diuers gestures then before done by the yong woman. And they thus remaining in this contention a long time, being now thorowe many words at daggers drawing, they acknowledged, ẏ herein they did very euill, bicause in thus doing, they wrought hurt and shame to them selues, and displeasure to the woman. Wherfore (moued of an equall agréement) both two went to the mother of the maide, who was also at the same Feast, and thus sayd vnto hir: That forsomuch as aboue all other women of the worlde, either of them best liked hir daughter, and that they were at contention whether of them was best liked of hir, it would therefore please hir to graunt them this fauor, to the end no greater inconueniẽce might spring therof, as to will hir daughter, that she either

Two Gentlemen enamored of one Gentlewomã

by word

by worde or dede, would shewe whether of them shee best loued. The intreated Gentlewomā smiling, thus aunswered: Willingly. And so calling hir daughter to hir, sayd: My faire daughter, eche one of these preferreth the loue of thee, aboue the loue of him selfe, & in this contention they are: whether of them is best beloued of thee: and they seeke of me this fauour, that thou either by signes or words, resolue them herein. And therefore to the end that Loue, from whome all peace and goodnesse ought alwayes to spring, breede not now the contrary, content them in this, and with semblable curtesie, shew towardes which of them thy mynde is most bent. The yong damsell sayd: It liketh mee right well. And so beholding them both a while, she saw the one of them to haue vpon his head a faire garlande of fresh flouren, and ẏ other to stand without any garlande at all. Then she that had likewise vpon hir head a garlande of greene leaues, first tooke the same from hir head, and set it vpon his, that stode before hir without a garland. And after she toke that which ẏ other yong man had vpon his head, and set the same vpon hirs: and so leauing them, shee returned to the Feast, saying that she had both performed the commaundement of hir mother, as eke their desire. The yong men being thus left, returned also to their former contention, ech one affirming that she loued him best. And he whose garlande shee tooke and set vpon hir head, sayde: Assuredly she loueth me best, bicause she hath taken my garland to none other ende, but for that what myne is, pleaseth hir, and to giue occasion to bee beholding vnto me. But to thee, she hath giuen hirs, as it were in place of hir last fare

Wheras loue is, ther peace ought to be.

The Loued giueth cause of argument to hir louers.

well: unwilling that (like a countrey girle) the loue which thou bearest hir, be without requital, and therfore lastly she giueth thee that garlande thou haddest merited. The other replying with the contrary, thus answered: Truly she loueth that thine is, better than thee, and that may be sene in taking therof. And me she loueth better than what myne is, in as muche as she hath gyuen me of hirs: And therefore it is no token of hir last deserued gift, as thou affirmest, but rather a beginning of amitie and loue. A gifte maketh the receiuer a subiecte to the giuer: and bicause shee peraduenture uncertaine of me, to the ende she might be more certaine to haue me hir subiect, wil binde me (if perhaps I were not bounde unto hir before) to bee hirs by gift. But how mayst thou thinke, if she at the first take away from thee, that euer she may vouchesafe to giue thee. And thus they abode a long time cōtending, and in the end departed without any definition at all. Now say I, most puissant Queene, if you shoulde bee demaunded of the laste sentence of such a contention, what woulde ye iudge? The faire Lady somewhat smiling, turned towardes Philocopo, (hir eyes sparkling with an amorous light) and after a soft sigh, thus made answere: Most noble youth, proper is your question: And truely, as very wisely the yong woman behaued hir selfe, so eche one of the yong men right well defended his cause. But bicause ye require what we lastly will iudge therof, thus we make you answere: It seemeth unto vs, & so it ought to seeme to eche one that taketh good heede, that the woman had in hate neither ẏ one nor the other: but to keepe hir intent couert dyd two contrary actes, as

The Queenes iudgement vpon the question.

apea-

apeareth, and not without occasion. And to ẏ end she might get more assured the loue of him whom she loued, as not to lose the loue of the other, whom she hated not, it was but wisely done. But to come to our Question, which is, to whether of the two greatest loue was shewed. We saye: that she loued him best, and he chiefest in his fauour, to whome shee gaue his garlande: and this seemeth to be the reason: What soeuer man or woman that loueth any person, eche one thorowe the force of the loue they beare, is so strongly bound to the person loued, that aboue al other things they desire to please the same, neither to bynde him or his more strõgly that thus loueth, needeth either gifts or seruices, and this is manifest. And yet we see, that who so loueth, though he endeuour him selfe sundry wayes, is not able to make the person loued, in any sorte benigne and subiect vnto him, whereby he may bring it to his pleasure, and so with a more bold face demaunde his desire. And that this is in suche sorte as we say, the inflamed Dido with his doings, doth very well manifest the same vnto vs, who burning in the loue of Æneas so long, as it seemed him neither with honours nor with gifts able to winne him, had not the courage to attempt the doubtfull scope of asking the question: So that then the yong woman sought to make him most beholding vnto him, whom she best loued: And thus we say, that he that receyued the gift of the Garlande, was his best beloued.

Dido.

Æneas.

As the Queene became silent, Philocopo answered: Discrete Lady, greatly is your answere to be cõmended: but for all that, you doe bring me into a greate admiration of that ye haue defined, touching the pro-

Philocopo replieth to the Quene.

pounded

pounded question, because I wolde haue iudged eyther the contrary. For so much as generally among louers, this was the wonted custome, that is, to desire to beare vppon them some Iewell, or some other thing of the persons loued, to thende that most times they might glorie them selues more therein, than in all the remnant they had, and perceiuing the same about them, therewith to glad their mindes, as ye haue heard. Paris seldome times or neuer entred into the bloudie battailes against the Grekes, without bearing some token vpon him, that had ben gyuen him by his Helene, beleeuing better to preuaile therwith, than if he had gone without the same. And truely in my opinion, his thoughte was not vaine: therfore I shoulde thus say, that (as you saide) the yong woman did very lowsely, not desiring it for all that as you haue done, but in this maner: She knowing that she was very well loued of two yong men, and that she coulde not loue moe than one, for that Loue is an indiuidible thing, she would reward the one for the loue he bare hir, to the end that such good will should not be vnrewarded, and so gaue him hir Garland in requitall therof. To the other whom she loued, she thought she would giue courage and assured hope of hir loue, taking his Garlande, and decking him selfe therwith, in token wherof, she plainly shewed to be beholding vnto him for the same. And therfore in my Iudgement she loued better him from whom she toke, than him to whom she gaue: to whom the Queene thus made answere: Your argument should haue pleased vs right well, if your self in your tale had not condemned the same, for howe pillage

Paris.

Helen.

The Quenes solution of this first question.

and

and perfect loue can agrée together? How can ye shew me, that we loue him whome we spoile, better than him, to whome we giue? According to the Question proponded, to the one she gaue a Garland, and from the other she toke a Garland: neyther had she from whom she gaue, ought giuen hir: and that which we see euery day for example may here suffise, as is commonly sayde. They are of Gentlemen farre better loued, on whome they bestowe fauor and giftes, than those that are by them depriued of them. And for that cause we lastely holde opinion, concluding that he is better loued, to whome is giuen, than hée from whome is taken. We know very well, that in these our reasonings much might be obiected against this oure definition, and much also answered to the contrary reasons: But lastly such determination shall remaine true. And bicause time now serueth not, to stay with this our talke vpon one matter only without moe, we will giue eare to the rest if it please you.

To whome Philocopo sayde: That it pleased him right wel, & that very well suffised such a resolution to his demaunded question: & so holde his peace.

¶ The second Queſtion,

propoſed by LONGANO.

Next to Philocopo was placed a curteous yong man, and gratious to behold, whoſe Name was Longano, who no ſoner than Philocopo had left, thus began: Moſt excellent Queene, ſo trim hath bene the firſte queſtion, that in my conceipt, myne ſhall bring no delight at all. Yet to the ende not to be ſeuered from ſo noble a company, forth it ſhal: & thus he folowed, ſaying; It is not many dayes paſt, that I abyding all ſolitarie in my chaumber, wrapte in a heape of troubleſome thoughtes, ſprong from an amorous deſire, the which with a fierce battaile had aſſaulted my heart, by happe heard a pitious plaint, whereunto (becauſe I iudged it by eſtimation nere vnto me) intentiuely I layde myne eare, and therby knew that they were women: by occaſion wherof, I ſodainly roſe to ſée who, and where they were: and loking forth at my chaumber windowe, I heard ouer againſt the ſame, in one other chaumber, two yong women, the ſame being ſiſters, adorned with an ineſtimable beautie, there abiding without any other companie, whome as I ſawe making this ſorowfull plaint, I withdrew my ſelfe into a ſecret place, without

Two ſiſters complaine them of being in loue.

out beyng of them espied, and so beheld them a long while, neither was I able for all that, to vnderstand all the wordes that they thorowe griefe vttered in teares, but that the effect of such plaint (according to that I coulde comprehende) seemed to mée to be for Loue: wherefore I thorowe pitie, and so swéete an occasion offred (beyng thus close as I was) began to sheade my trickeling teares. And after that I had in their griefe persevered in the same a good space (for somuch as I was their very familiar and also their néere kinsman) I purposed to vnderstande more certaine the occasion of their sorrowe, and so went vnto thē, who had no soner espied me, but al bashful they withheld them from teares, endeuoring thēselues to do me reuerence. To whom I sayd: Gentlewomen, trouble not your selues, neyther let this my cōming moue you to restraine your inward griefe, for your teares haue ben now a good space apparant vnto me. It shall bée therfore néedelesse to hide you, either yet thorowe bashefulnesse to hide from me the cause of this your plaint. For I am come hither to vnderstād the same. And be you assured, that ye shal not receiue by me either in word or déede any euil requital. But rather helpe and comfort in what I maye. The women greately excused them selues, saying, that they sorrowed for nothing: but yet after I had coniured them, and they seyng me desirous to vnderstande the same, the elder thus began to say: It is the pleasure of the Gods, that to thée our secretes be discouered: thou therfore shalt vnderstande, that wee, aboue all other women haue alwayes resisted the sharp dartes of Cupide, who of a long season in casting ȳ same,

C.ij. was

was neuer yet able to fastē any one of thē in ourhertes. But now lastly being further inflamed, & hauing determined to ouercome that his childish enterprise, tooke of new with his yong arme, of his best & dearest shafts, & with so great force woūded ẏ hearts so sore infeebled through the sundry blowes before receiued, as the heades therof pierced deepe, so as they made a farre greatter wounde, than if resistance had not ben made (to the other former) had lyke to haue bene. And thus for the pleasure of two most noble yong Gentlemē, we are become subiects to his deitie, folowing his pleasure with more perfect faith, and feruēt will, than euer any other women haue done. Now hath Fortune, & the loue of them (as I shall declare vnto you) lefte vs both comfortlesse. First I, before my sister here, was in loue, and through myne endeuor beleuing wisely to end my desire, so wrought as I got the loued yong Gentlemā at my pleasure, whō I found as greatly enamoured of me as I of hym. But truly now hath not the amorous flame through such effect cessed, neither hath the desire lessned, but eache one more vehemētly increaseth: and more thā euer, I do now burne in his fire. And what tyme, seing how I might best mitigate the flame therof, holding it inwardly secrete, it after happened, that the horned Moone was no sooner come to hir perfect roūdnesse, but that he at vnwares cōmitted a fault, for the which was adiudged him perpetuall exile from this Citie, wherupon he dreading death, is departed hēce without hope euer to returne. I sorowfull woman aboue all others, more now inflamed than euer, am without him, left both dolefull and desperate. By occasion

The first lamenteth the losse of hir enioied louer

caſion wherof I ſorrow me, and that thing that moſt increaſeth my ſorrow is, that on eurry ſide I ſée the way bard from being able to ſolow him. Think therfore now, whether I haue cauſe to plaine me or no. Then ſayde I: and this other, why ſorroweth ſhe? and ſhe anſwered: This my ſiſter likewiſe (as I) is enamoured of an other, and of him againe loued aboue meaſure. And to the ende her deſires ſhould not paſſe the amorous pathes, without taſting ſome part of delight, many times ſhe hath endeuoured hir ſelfe to bring them to effecte, and contrary to hir deuiſe, Jealouſy hath alwais occupied and broken the way, and bicauſe ſhe could neuer attain therunto, neither ſawe howe to be able ſo to do, ſhée thus diſtreſſed, is thorow feruent loue conſumed, as ye may wel think if euer ye were in loue. Seing we were then here all alone, we began to reaſon of oure miſfortunes, and knowing the ſame farre greater than theſe of other womẽ, we could not withhold from teares, but with weéping ſorrowed our luckleſſe lots, as ye might wel perceiue. To heare this of them it grieued me greatly, ſo that I encountred them with ſuch wordes, as ſéemed me moſt profitable for their comforte, & ſo departed frõ thẽ. Many times after, reuoluing in mynd their griefs, and ſomtimes bethinkyng me whether of the ſame ſhuld be thegreater, at one time I agréed to ỳ of the one, & at another time I yelded to ỳ of the other: & the ſundry reaſons, wherewith as it ſéemeth me, eche one hath to lamente hir, will not ſuffer me to ſtay vpon any one, wherevpon I remaine here in doubt. May it therefore pleaſe you, that by you may be opened this errour, in telling me whether of theſe

The ſeconde hindred by ielouſie, ſoroweth hir hap

The Quene decideth the question.

two infortunate louers seemed to sustaine the greatest griefe. Great was the sorrow of either of them, answered the Quene: But considering aduersitie to be most grieuous to hir that hath tasted prosperitie, we esteeme that she that hath lost hir loue, feeleth the greatest griefe, and is of Fortune greatliest offended. Fabritius neuer bewept the chaūces of Fortune: But that Pompey did is a thing very manifest. If sweete things were not tasted, the sowre shuld be yet vnknowen. Medea neuer knewe (according to hir own saying) what maner a thing prosperity was, whilest she was in loue, but beyng forsaken of Iason bewailed hir aduersitie. Who will euer lament for that he hath not had? not one but will rather desire it. It is deemed therefore, that of the two women, the one wept for griefe, the other for desire. It is very hard for me (gracious Lady) to thinke that which you affirme (sayde the yong Gentleman) forsomuch as who ỹ hath his desire of any desired thing, ought much more to content his mynde, than who that desireth, and can not fulfill his desire. Further, nothing is more light to lose, than what hope promiseth not hereafter to yelde. There ought to be vnmeasurable grief, where as ỹ not being able to bring egal willes to effect doth hinder. From thence lamentatiōs take place, from thence thoughts and troubles do spring, bicause if the willes were not egall, of force the desire should want. But when as louers see them selues in presence of that they desire, and can not attaine therunto, then do they kindle & sorrow them much more, than if that they would haue, were farre from them. And who I pray you torments Tantalus in Hel but onely

Fabritius.
Pompey.
Medea.
Iason.

Longano of contrary opinion to the Quene.

Tantalus.

onely the Apples, and the Water, for that how much more nere they bende & swell to his mouth, so much the more (afterwardes in flying the same) they increase his hunger. Truly I beleue, that who hopeth for a thing possible to bee had, & can not attaine therunto, thorowe contrary resisting impedimentes, feeleth more griefe, than who that bewaileth a thing losse and irrecuperable. Then sayde the Quene, your answere woulde haue folowed very well, where youre demaunde should haue bene of an olde griefe, although to that also might be said: thus to be possible thorowe forgetting the griefe, to shorten the desire in the desired things, where as continuall impediment is seene not to be able to attaine them, as in those lost, wherin Hope doth not shewe vs, that wee shoulde euer haue them againe. But wee doe reason whether of them sorrowed most, when you saw them sorrowing: wherfore folowing the propoũded case, we wil giue iudgemẽt, that she felt greater grief that had lost hir louer, without hope to haue hym againe, (putting the case that it be an easye matter to lose a thing impossible to haue agayne; neuertheleſſe it was to be sayde: who loueth well, forgetteth neuer) than the other, who if we loke well, might hope to fulfill that hereafter, that heretofore she was vnable to performe. For a greate lessner of griefe is hope. It had force to kepe chaste and to diminish the sorrowes of the lingering long lyfe of Penelope.

The Quenes solutiõ of the ij. question.

The

¶ The thirde Queſtion, propoſed by a yong Gentlewoman.

N the right ſyde of Longano ſate an excellent faire Gentlewoman and verie pleaſant, who as ſhe perceiued that Queſtion by the Queene determined, thus begaune with a ſweete talke to ſay: Moſt renounced Queene, your eares graunte hearing to my wordes: And firſt by thoſe Goddes whome you worſhip, and nert by the power of our paſtune, I pray you that ye will gaue to my demaund profitable counſell. I as you know, being deſcended of noble Parentes, was borne in this City, and was named with a very gracious name, although my ſurname (being Cara) preſenteth me grateful to the hearers, and as by my face it may appeare, I haue receyued from the Gods and Nature a ſinguler gift of beautie, the which (in folowing my proper name more thã my ſurname) I haue adorned with an infinite pleaſauntneſſe, ſhewing my ſelfe benigne to whom that is delighted to behold the ſame: by occaſion whereof many haue endeuoured themſelues for their pleaſure to occupie my eyes, againſt al whom I haue withſtode ſo ſtrong reſiſtance holding a ſtable heart againſt their aſſaultes: but becauſe it ſameth to me vnlefull that I onely ſhoulde

preterm̃it the lawes kept and obserued of all others, that is, not to loue being loued of many, I haue determined to become enamored, and setting apart many seekers of such loue, whereof some do excell Midas in riches, some other passe Absaló in beauty, & other some in curtesie (according to the common reporte of all) are more splendent than any other. I haue of al these chosen three: Of whom eche one pleaseth me alike. Of the which three, the one of bodily force (as I beleue) would excell the god Hector, hee is at euery proofe so vigorous and strong. The curtesie and liberalitie of the seconde is such, that (as I thinke) his fame doth sounde throwe eche pole. The third is al full of wisedome, so y he surmounteth all other wise men aboue measure. But for that (as ye haue heard) their qualities are diuers, I doubt whether of them to take, finding in the antique age eche one of these to haue diuersly the courages of women, and of yelding men: as of Dianira, Hercules, of our Clitemnestra, Ægistus, and of Lucretia, Sextus. Counsel me therefore, to whether of them honest with least blame, and greatest surete I ought to giue my selfe. The pleasant Quéene hauing heard the purpose of this Gétlewoman, thus made answere. There is neuer a one of the three, that doth not worthily merite the loue of a faire and gracious Lady: but bicause in this case I am not to fight against Castels, or to giue away the kingdomes of greate Alexander, or the treasures of Ptholome, but that only that Loue and Honour are with discretion a long time to be kept, the which are maintained neither by force nor curtesy, but onely by wisedome: We say, that both you, and euery other

The Gentlewoman prayeth to be resolued whether ought honest to be loued, eyther the Strong, the Liberal, or the Wise.

The queenes aunswere.

woman ought rather to giue his loue to a wise man, than to any of the rest. Oh how diuers is my iudgement from yours, answered the propounding Gentlewoman. To me it seemeth, that eche one of the others were sooner to be taken than the wise, & this seemeth to be the reason: Loue (as we se) is of that nature, as multiplying his force in one hearte, euery other thing he banisheth out thence, retaining that for his seate, and moouing it after according to his pleasure, whereunto no foresight is able to resist, but that it is conuenient for them to folow him, by whome it is (as I haue said) gouerned. And who doubteth that Biblis knew it not to be euil to loue his brother? Who will gaine say that it was not manifest to Leander, that he might drowne in Helespont, in his fortunate time, if he cast him selfe therein? And none will deny that Pasiphe knew not a man to be more faire than a Bul: and yet they eche one ouercome with an amorous pleasure, reiecting all knowledge, folowed the same. Then if it haue power to take knowledge from the learned, taking away the witte from the wyse, they shall haue nothing left: but if from the strong and curteous, it shall take away the little witte they haue, it shall yet increase them in their vertues, and so they shall become more than the wise enamoured. Further, Loue hath this propretie, it is a thing that can not long be hidde: and in reueling himself, he is wont oftentimes to bring greuous perils, whereunto what remedy shall the wise giue that hath nowe lost his witte? He shall giue none at all, but the strong that vseth his force can helpe in a perill both himselfe and others. The curteous thorowe his curtesie shall

The reply of the Gentlewoman.

Biblys.

Leander.

Pasiphe.

with

with grateful beneuolence winne the myndes of many, whereby he may be both holpen and considered, and others also for his sake. See now what it is to be of your iudgement. She was by the Queene answered vnto, thus: If ther were such a one as you speake of, who shoulde then be wise? not one. But if hee, whome you propounde wise, and enamoured of you, shuld be made a fole, he is not to be takē. The Gods forbid, that that wherof you speake, shoulde come to passe. And yet wee will not denie but that the wyse know the euill, and do it: but for al that we wil say, that they thereby lose not their witte, forasmuch as what time it pleaseth them with the reason thei haue to bridle their willes, they will reduce them selues to their accustomed witte, guiding their motions in a due and straight ordre. And in this maner their loue shal be altogether, or at the least, a long time kepte secrete, and that without any doubtfull diligence, the which shall not happen to one of little witte, be he neuer so strong or curteous. And yet if perhappes it do happe, that such loue be discouered, a wise man will with a hundred foresightes, shut vp the eyes and vnderstanding of the tattlers therof, and shal prouide a safetie both for his owne honour, as for the honour of his loued Lady? And if neede of safetie be, the helpe of the wise can not faile. That of the strong becommeth lesse. And the friendes that are gotten by Liberalitie, are accustomed in aduersitie to shunke away. What is she of so lyttle discretion, that is brought to such a iumpe, as hath neede of manifeste helpe? or that if hir loue be disclosed, seeketh fame in hauyng loued a Strong or Liberall man? I beleeue

The quenes last sentence to the thirde question.

there is none such. Let the wise then be sœnest loued, hoping that he must be in eche cause more profitable than any of the rest.

¶ The fourth Question, proposed by MENEDON.

First Menedon telleth a tale.

THe Gentlewomā by hir countenaunce sæmed cōtent, when Menedon, syttyng next vnto hir, sayde: Most high and noble Quéene, nowe is it come to my tourne to propound my question here in your presence. Wherfore by your licence, if in my talke I shal wade very long, yet during the same, I shal first of all of you, and next of the standers about, pray pardon: Bicause ye can not be made fully to vnderstand that, which I intende to propounde, vnlesse a tale, that peraduenture shall not be short, doe precede the same: and after these wordes thus she began to say: In the countrey where I was borne, I remember there was a noble knight, surmounting riche, the whiche loued in most loyall loue, a noble Gentlewoman, borne likewise there, whome he take to wife: Of whome, being as

ting as she was, exceding faire: an other knight cal-
led Tarolfo was after enamored, and with so great
good will loued hir, as he sawe nothing he more des-
red than hir: And in sundry sortes, now with passing
by before hir house, now iusting, now at the barre-
ers, now with the often sending hir messangers, per-
aduenture promising hir greate giftes, whereby she
might know his intent, and now with other like fea-
tes he indeuoured him selfe to purchase hir loue. All
which things the Lady closely supported, without gi-
uing signe or good answere to the knight, saying to
hir self: When as this knight shall espie, that he can
haue neither answere ne yet good countenance of me,
perhappes he wil forbeare any further, either to loue
me, or to giue me these allurementes. Nowe for all
this, Tarolfo surceased not, following the precepts of
Ouid, who sayth, that a man must not thorowe the
hardnesse of a woman leaue to persuer, because with
continuance the soft water pierceth the harde stone.
The Lady doubting least these things shoulde come
to the eares of hir husbande, and that he should con-
ceiue that the same happened thorowe hir good will,
purposed to let him vnderstand the same. But yet af-
ter being persuaded thorow better aduisemẽt she said,
I might (if I tell him) moue such a broile betwirte
them, as I should neuer after liue a merry life, and
therfore he would be shakẽ of by some other means,
and so she imagined a trimme guile. She sent to Ta-
rolfo, saying, that if he loued hir so wel as he made
shewe of, she would require one thing at his hands,
the which if she receiued, she sware by hir Gods, and
by that loyaltie that ought to be in a Gentlewomã,

Tarolfo a Knight was enamored of a Ladie.

The gift required by the Lady of Tarolfo, to withdrawe him from loue-ing hir.

that she woulde accomplishe all his desire. And if he would not giue hir that she required, he should then content him selfe no further to allure hir hereafter, but in what he would be willing she should reueale to hir husband. The gift she required was this. She said she woulde haue in that countrey in the moneth of *Ianuarie*, a verie faire Garden, and large, replenished with hearbes, flowres, and blossomed trees and fruites, as if it were in the moneth of *May*: saying to hir selfe: This is an impossible thing, so that in this sort I shall ride him from me. Tarolfo hearing this demaunde, & although it seemed vnto him impossible to be done, and that he knew very wel to what ende she required the same, answered, that he would neuer rest, neyther yet returne into hir presence, vntill such time he might giue hir the demaunded gift: And so forthwith departed his countrey with such a conuenient companie as pleased him to take with him. He sought al the west partes for counsell how to attaine to his desire, but not finding there that he looked for, sought the most hote regions, and so came into Thessalia, as he had bene sent by a discrete man for that purpose. And hauing made his abode there a many dayes, not yet finding that he sought for: it happened, that being now almost desperate of his desire, and rising one morning before the sunne prepared to enter the dawning day, he al alone began to wander ỹ miserable plaines, that were now al imbrued with Romaine blood: and hauing trauailed a long while vpon the same, he sodainly espied before him at the foote of a mountaine, a man not yong, nor of tomany yeres, bearded, small & very spare of person, whose attire

Tarolfo to performe his promis sought strange countreyes.

Tarolfo found an old man called Thebane.

tire shewed him to be but poore, who romed hither & thither gathering herbs, & with a little knife digged vp sundry rootes, wherof he had filled one of the skirts of his cote: who as Tarolfo saw, he merueiled not a little, and doubted greatly least it had ben some other thing, but after that his ayme did certenly assure him to be a man, he drew nere vnto him, saluted him, & after asked him who he was, of whēce, & what he made there at so timely an houre. To whome the old man answered: I am of Thebes, & Thebane is my name, and I go vp & downe this plaine, gathering of these herbes, to the ende ỹ with the iuyce thereof, I make diuers necessarie and profitable things for diuers infirmities, wherby I may haue wherwithall to liue: And to come at this houre, it is nede and not delight that constraineth me. But who are you, that in coūtenance resembleth noble, and walk here al alone solitarie. To whom Tarolfo answered: I am of the extremes of the west, very riche, and vanquished of my conceipts, pricked forwards to an enterprise, not being able hytherto to atchieue the same, and therefore to be the better able without impediment to sorrow my happe, I goe thus alt alone wandring. To whome Thebane sayde: Do you not know the qualitie of the place, and what it is? Wherfore haue you rather taken your way on the other side? You might easily here be rebuked with furious spirites. Tarolfo answered: God can doe here, as else where, it is he that hath my life and honour in his handes: lette him doe with me according to his pleasure: for assuredly death shoulde be to me a riche treasure. Then sayde Thebane: What is that your enterprise, for

the

the which not beyng able to perfourme it) you abide thus sorowfull? To whom Tarolfo aunswered: It is such as seemes vnto me impossible to be able euer to attaine, since hitherto I haue here found no counsell. Then said Thebane: Dare ye vtter it? Tarolfo aunswered: Yea. But what profiteth it? Peradventure nothing sayde Thebane, but what doth it hurt? Then sayde Tarolfo. I seeke counsell howe may be had in the coldest moneth, a garden full of floures, fruites, and hearbes, as faire as if it were in the moneth of May; neither do I finde who can therin either helpe me, or giue me encouragement that it is possible to be had. Thebane stayde a while in a muse without aunswere, and after sayde: You and many others do iudge the skill and vertue of men according to their garments. If my goods were such as are yours, you woulde not haue lingred so long in discouering your lacke: or if peradventure you had founde me neere to some rich Prince as you haue in gathering of hearbes. But many times vnder the vilest vesture are hidden the greatest treasures of science: and therefore no one concealeth his lacke, to whome is proffered counsel or helpe: And if therfore he open the same, it can not preiudice him at al. But what would ye giue to him that should bring to effect that which you goe about thus seeking for? Tarolfo beheld him in the face, as he vttred these words, and doubted lest he went about to deride him, for þ it seemed to him incredible, that he should be able to bring þ same to passe vnlesse he were a God: notwithstanding he answered him thus: I haue vnder my rule in my countrey many castles, and therwithall great treasures,

Tarolpho reciteth to Thebane his promis made to his Lady of a garden ful of floures in the month of Ianuarie.

sures, all the which I would participate in the midst with him that wold do me so great a pleasure. Truly said Thebane, if ye would do so muche for me, I should no more nede to go thus about, in gathering of herbes. Assuredly said Tarolfo, if thou be able to giue true effect to that thou promisest, and giuest me it in dede, thou shalte neuer nede to carke ne yet to trouble thy selfe to become riche: but how and when canst thou bring me this to passe? Then sayde Thebane, the tyme when, shal be at your choise, but for the maner howe, trouble not your selfe. And I will go with you, trusting to the wordes and promises ye haue made me, and when we shal be there, where it pleaseth you to be, commande what you would haue done, and I shall without faile performe the same.

Theban promiseth Tarolpho to make him the garden.

Of this fortunate happe Tarolfo was so wel contented in him selfe, as litle more gladnesse could he haue receyued, if he had then holde his Lady embraced in hys armes, and sayde: Friende, to me it seemeth long, vntill thou haue performed, that thou hast promised, wherefore let vs depart without further tariance, and go thither where this is to be done. Thebane cast away his herbes, and toke his bookes and other thinges necessary to his science, and with Tarolfo toke his iourney: and in short time they both came vnto the desired Citie, very neere vnto the moneth in the which the Garden had bene required to be made. Where as all secrete and close they reposed them selues vntil the wished time. And now the moneth being entred, Tarolfo commaunded the Garden to be made, to the ende he might giue the same to his loued lady. So sone as Thebane had receiued

this commaundemente, he taried the night ensuyng, the which being once come, he saw the hornes of the Mone gathered into a perfect roundnesse, & to shine vpon the frequented earth. Then he went him all alone forth of the citie, leauing his apparel apart, bare legged, and his dishemeled lockes hanging vpon his naked shoulders. The restlesse degrées of the night did passe: birdes, wilde beastes, and men, wythout any noise did take their rest: the vnfallen leaues without mouing did hang vpon the trées, and the moist aire abode in mylde peace: Onely the starres did shine, when as he oftentimes went about the groues, & came to a place on a riuers side, which it pleased him to chose for his Garden. There he stretched forth his arme three times towardes the starres, and turning him selfe vnto them, he as often bathed his white locks in the running streame, craning as many times with a most high voice their helpe: and after setting his knées to the hard earth, began thus to saye: Oh night, most, faithfull secretes of high things, and you, oh ye starres, the which together with the Mone, do succede the splendant day: & thou oh singular Hecates, become an helper to this my begon enterprise, and thou oh holie Ceres, the reuiuer of the ample face of the earth: And you what soeuer verses, either artes, or herbes, and thou what soeuer earth bringing forth vertuous plants, & thou oh aire, windes, mountaines, riuers and lakes, and eche God of the woddes, and of the secrete night, by whose helpe I haue heretofore made the running streames to retule, inforcing thē to returne to their springs, and things running, to become firme, and

The inuocation Magicall of Thebane.

things

things firme to become running, and that hast also giuen power to my verses to drye vp the Seas, that I at my pleasure might search the bottom therof, & to make the cloudie times cleare, & (at my wil) to fill the cleare heauens with obscure cloudes, to make the windes to ceasse, and to turne as it seemed me best: breaking therwith the harde iawes of the fearefull dragons, making also the standing woodes to moue, and the hault mountaines to tremble, and to returne to their dead bodies out of the Lake Stix those their shadowes, and aliue to come forth of their sepultures: and sometimes thee O Mone to drawe to thy perfect roundnesse: the attaining wherevnto a ring of Basons was wont to be an helpe, making also the cleare face of the sūne many times to become pale, be ye all present, and aide me with your helpe. I haue at this instant neede of the sappe and iuyce of hearbes, thorowe the which I may make in part, the dry earth softned thorowe Autumne, and after thorowe the withering colde Winter, spoiled of his flowres, fruites, and hearbes, to become flouring, and to spring before the due terme. And hauing thus said he sayde after, many other thinges softely, which hee added to his prayers. And those being ended, and he a while silent, the starres gaue not their light in vain. For more swifter than ỹ flight of the wightest bird, there appeared before him a Chariot drawē by two dragons, wherupon he mounted, & taking the raines of the bridles of the two bridled dragons in his hand, was caried into the aire. He then leauing Spayne, & all Affrica, toke his iorney by other Regions, & first sought for the Ile of Crete, & from thence after with a short

Theban was caried in the aire in a chariot led by. ij Dragons.

a shoꝛt courſe he ſought Pelion, Othrys, and Oſſa, the mount Neriũ, Pachyn°, Pelorus & Appænnine. Vpon them all plucking vp, & with a ſharp ſickle cutting downe ſuch rootes and herbes as beſt liked him, neyther forgat he thoſe whych he had beforꝛe gathered when as he was found by Tarolfo in Theſſalia. Hꝛe toke ſtones alſo vppon the mounte Cauſacus, and of the ſandes of Gangẽs: and out of Libia, he brought tongs of venemous ſerpẽts. Hꝛe ſerched the watrie bankes of Rodanus, of Senna at Parys, of the great Po, of Arnus, of the imperiall Tyber, of Niſeus, of Tana, and of Danuby: vppon thoſe eke gathering ſuch herbes as ſemed to him moſt neceſſary forꝛ his purpoſe, putting theſe together with the others, gathered on the toppes of the ſauage mountaines. Hꝛe alſo ſought the Ilandes of Leſbos and Pathmos, and euery other, wherin he perceiued any profitable thing to be had forꝛ his attempt: With all the which things he came (the thirde day beyng not yet paſt) to that place from whence he departed, and the dragõs, that only had felt the odour of the gathered herbes, did caſt of their olde hides of many yeares, and were with new renued and become yong. There he diſmounted from his chariot, and of the grẽne earth he made two altares: on his right hãd that of Hecates: and on the left that of the renuing goddeſſe: that being done, and deuout fires kindled therupon, with lockes diſperpled vpon the old ſhulders, he began with a murmuring noiſe to go about the ſame, & with gathered bloud oftentimes he beſprent the blaſing brandes. After he placed the ſame bloud vpon the altars, ſomtimes ſoftning therwith-

The ceremonies vſed in making the garden. Ceres.

all

all the grounde, appoynted for hys Garden: and after that, he softned agayne the selfe same three times, with fire, water, and Sulpher, setting after a great vessell full of bloud, milke, and water, vpon the burning brandes, which he caused to boile a good space, and put thereto the herbes and rootes, gathered in straunge places, minglyng therwith also diuers seedes and floures of vnknowen hearbes, he added therunto stones, sought in the extreame partes of the east, and deawe gathered the nightes paste, together with the flesh of infamous Witches, the stones of a Wolfe, the hinder part of a fat Cinyphis, & the skin of a Chilinder. And lastly a Lyuer, with the whole lunges of an exceding olde Harte: and herewithal a thousande other things, both without name, and so straunge, as my memorie can not againe tell them. After he toke a drie bough of an Oliue tree, and therwith began to mingle all these thinges together. In doing whereof, the dry bough began to ware greene, and within a while after to beare leaues, & not long after the new apparelling therof, it was laden with blacke Olines. As Thebaine saine this, he toke the boyling licours, and began therewithal to sprinkle & water in euery place the chosen soyle, wherin he had sette slippes of so many woddes, as he woulde haue trees, and of as many sortes as could be founde. The which licour the earth had no sooner tasted, but that it began to spring: yelding floures and new herbes, and the dry settes began to become all greene & fruitfull plants. All this being done, Thebain entring the Citie, returned to Tarolso, whome he found all in a muse, fearing to be scorned thorowe hys long abode,

Tarolfo offereth his Lady the gardē which she demaunded.

to whom he said. Tarolfo, the thing (thou requiredst) is done to thy liking. These newes pleased Tarolfo not a little, and happening the day following to be a great solemnitie in the Citie, he wente into the presence of his loued Lady, that had not now seene him of a long time past: and thus he sayde vnto hir: Madame, after a long and tedious trauaile, I haue performed that which you haue commaunded, and when as it shal please you to see it, or to take it, it is redy at your pleasure. She in seeing him, maruelled much, and the more, hearing what he said, & not beleuing the same to be true, made him this answere: It pleaseth me right well, ye shall let me see it to morrowe. The second day was come, and Tarolfo went againe to his lady, and sayde: Madame, maye it please you to walke to the Garden, the which you required to haue this colde moneth. She then being accompanied with many others, was moued to see the same.

The Lady goeth to see the garden.

And they al being come to the garden, entred therin by a faire portall: whereas they felt not the like cold as abrode, but ꝑ same to haue a swéete tẽperate aire. The lady wẽt about ꝑ same, & into euery corner therof, gathering both hearbes and floures, whereof shée sawe it very plentifull. And thus muche more also had the vertue of the perfect licours wrought, that the fruites which *August* was accustomed to bring forth, the trées there in this sauage tyme, did yelde them very faire, whereof sundry did eate, that accompanied the lady thither. This Garden seemed to the Lady exceeding faire and admirable, neither did she thinke to haue euer seene the like: and since she sundry ways knew it to be a true Garden, & the knight

to haue

to haue perfourmed hir requeſt, ſhe turned towards him, and ſayde: Without doubt ſir Knight, ye haue deſerued my loue, and I am ready to ſtand to my promiſe. But I would pray you of this fauour, that it would pleaſe you to tary the time or euer ye require me to your deſire, that my Knight be gone a hunting or into ſome other place out of the Citie, to the ende ye may the more ſafely, and without any ſuſpition, take your delight. This contented Tarolfo, who left hir the Garden, and ſo departed. This Garden was manifeſt to the whole countrey, although neuer a one knew of a long time, how it came to paſſe. And the Lady that had now receiued it, al ſorowful departed from the ſame, returning to hir chamber, full of noyſome care and griefe, bethinking hir in what ſort ſhe might returne backe according to hir promiſe: & as not finding any leeful excuſe, ſo much the more increaſed hir care. The which thing hir huſband eſpying, he began many times & often to maruell thereat, & to aſke the cauſe of ỹ hir grief, to whome ſhe anſwered, ỹ ſhe ailed nothing, being baſhful to diſcouer to him hir gin̄ promiſſe for hir craued gifte, doubting leſt in ſo doing, he ſhould accompt hir for leude. Laſtly, ſhe being vnable to withſtand the continual inſtigatiõs of hir huſbãd, ỹ now ſtil importunatly deſired to know ỹ cauſe of hir annoy, diſcourſed the ſame vnto him, frõ the beginning to the ende, & that therfore ſhe abode thus penſiue. The huſband hearing this, of long time ſuſpected no leſſe, & therby knowing in his conceipt, ỹ puritie of the lady, thus ſaid vnto hir: Goe & couertly kepe thine othe, & liberally performe to Tarolfo what thou haſt promiſed. For he hath

The Lady graunteth the amorous demaund of Tarolfo.

with

with his great toile of right deſerued the ſame. And hauing thus ſayde, the lady began to weepe, and to ſay vnto him: The Gods ſeuer me farre from ſuch a fault. In no wiſe will I ſo doe: I will rather ridde my ſelfe of life than do any thing diſpleaſant to you, or diſhonour to your perſon. To whome the knight replied, ſaying: Wife, for this matter I will that ye do no iniurie to your ſelfe, neither yet conceiue any griefe therfore, for in no wiſe ſhall it diſpleaſe me, go therfore, and performe what ye haue promiſed: for ye ſhall be neuer a whit the leſſe deare to me: But as ye haue performed this your promiſe, ſo take ye better hede hereafter of ſuch like, although ỹ demanded gift may ſeme vnto you impoſſible to be had. As the lady perceiued the will of hir huſbande, ſhe decked & trimmed hir & made hir ſelf very faire, toke company with hir, and ſo went to Tarolfos lodging, and all bepainted with baſhefulneſſe preſented hir ſelfe vnto him. Tarolfo as ſoone as he ſaw hir, all meruailing, roſe from Thebane, and encountred hir with great gladneſſe, and very honourably receiued hir, demanding the cauſe of hir comming. To whome ſhe anſwered, I am come to be wholly at your will, do with me as it pleaſeth you. Then ſayde Tarolfo, ye make me to muſe aboue meaſure, conſidering the time and the company wherwith ye are come: This can not be without ſome great alteration betweene you and your huſbande, tell me therfore I pray you, how the matter goth. The lady then ſhewed Tarolfo fully in order the whole matter and how it went: the which Tarolfo hearing, he began then to enter into a farre greater admiration than he had euer done before, and greatly

The Lady preſenteth hir ſelfe to Tarolfo.

greatly to bethinke him hereof, and so in the ende to conceiue the great liberalitie of the husband, that had sent his wife vnto him; wherupon he said to himself: Whatsoeuer he be, that should so much as but thinke villanie towardes such a knight, were surely worthy of great blame: and so taking and talking with the Lady, he thus sayde vnto hir: Madame, like a worthy Lady, ye haue performed that to me due is: for the which cause I accompt that receiued of your handes, that I haue of you desired, and therfore when it shall please you, ye may returne to your husbande, and thanke him (I pray you) on my behalfe, for this his so great a pleasure done vnto me, and excuse me of the folie I haue heretofore cõmitted towards him, assuring him, that hereafter I shal neuer put the like in practise. The lady giuing great thanks to Tarolfo for that his so great curtesie, merily departed thẽce and returned to hir husbande, to whom she recited in order all that had ben happened. But Theban, nowe comming to Tarolfo demaunded how the case stode. Tarolfo declared vnto him the whole discourse. To whom Theban then sayd: and I, shal I thẽ lose that which ỹ hast promised me? Tarolfo answered: no, but when it pleaseth thee, take thou halfe of al the castels & treasures I haue in sort heretofore promised thee. For I acknowledge, that thou hast fully serued my turne. To whome Theban aunswered: It may neuer please ỹ Gods, since the knight was so liberal to thee of his wife, & thou againe wast not a villaine to him in that his offer, that I become lesse than curteous. For aboue all things in the worlde it contenteth me, in that I haue serued thy turne: and therefore

The liberalitie of Tarolfo towardes the Lady in releasing hir of hir promis.

Liberalitie of Theban towardes Tarolfo.

foꝛe I will, that all that I ought to receyue in guerdon of my trauaile remaine all thine, in ſuch ſoꝛt as it hath euer bene heretofoꝛe: neither would he take of that was Tarolfos any thing at all. It is now doubted, in whether of theſe was the greateſt liberalitie, either in the knight ẏ had giuen libertie to his wife to go to Tarolfo, either in Tarolfo, who ſent the lady (whom he had allways deſired, and foꝛ whoſe ſake he had done ſo much, to come to that iumpe, whervnto he was cõmen, when as ſhe came vnto him) backe to hir huſband frée: oꝛ in Thebane, who hauing abandoned his countrey (being now olde) foꝛ to gaine the pꝛomiſed rewardes, and being come thether, toiled him ſelfe to bꝛing that to an ende, which he had pꝛomiſed, wherby he iuſtly deſerued ẏ ſame, did now remit the whole to Tarolfo, and remained pooꝛe as he was of the firſt. Very excellent is both the tale & the demaunde, ſayd the Quéene. Of trouth eache one was very liberall, conſidering the firſt of his honour, the ſecond of his laſciuious deſire, and the third that of his reiwarded riches, was very curteous. Nowe if we will knowe which of them vſed the greateſt liberalitie oꝛ curteſie: It is méete we conſider whether of the thꝛée dedes is moſte acceptable, the which being well wayed, we ſhall manifeſtly knowe the moſt liberall, bicauſe who moſt giueth, is to be helde moſt liberall: of the which thꝛée, the one is deare, that is Honour, the which Paulus Æmilius vanquiſhyng Perſes, king of Macedonia, rather deſired than the gained treaſures. The ſecond is to be fled, that is, the wanton delights of Venus, accoꝛding to the ſentence of Sophocles, and of Xenocrates, ſaying: That luſt is to

The concluſion of the propoſer.

The iudgement of the Queene vpon the fourth queſtion.

is to be fled as a furious gouernement. The third is not to be deſired, that is Riches: forſomuch as the moſt times they are noiſome to a vertuous life, and to ſuch a one as can vertuouſly liue with moderate pouertie, as liued Marcus Curtius, Attilius Regulus, and Valerius Publicola, as by their workes is manifeſt. If then of theſe thrée, only Honour is to be helde deare, and the others not, he vſed the greateſt liberalitie that gaue his wife to another, although he did leſſe than wiſely therin. He was alſo the chiefeſt in liberalitie, wherin the others folowed him: therfore according to our iudgemẽt he that gaue his wife in whome conſiſted his honour, was aboue the reſt, the moſt liberall. I (ſayde Menedon) agrée, that in as much as ye haue thus ſayde, it be as you ſay: but yet eche one of ỹ other ſéemeth to me, to be more liberall, and ye ſhall heare howe. It is very true, that the firſt graunted his wife, but he vſed therin not ſo gret a liberalitie as ye ſpeake of, bicauſe if he would haue denied hir, he might not iuſtly haue done it, by reaſon of the othe ſhe made, the which was conuenient for hir to kéepe: and therfore who giueth that he may not denie, doth but well in making himſelfe liberall thereof, and it was but a trifle he gaue: and therfore (as I haue ſayde) eche one of the other was more curteous. And for that (as it is already ſayde) Tarolfo had now a long time deſired this lady, and loued hir farre aboue all others, he for to attaine hir, had of long time abode great troubles, offering himſelfe for to ſatiſfie hir requeſt, to ſéeke forth things almoſt impoſſible to be had, the which nowe obtained, he deſerued (through hir promiſed faith) to obtain hir

Diuers Romaines in times paſt pore, and yet vertuous.

The reply of Menedon.

also, whome (as we say) being obteined, there is no doubt but that the honor of the the husband, and the release of that she had promised (the which he released) was in his hande. Then was he, to conclude, liberall both of the honor of the husbande, of the othe of his lady, and of his owne long desire. It is a greate matter to haue endured long thirst, and to come to a pleasant fountaine, and not to drinke, but to suffer others to drinke. The thirde was also very liberall, considering that pouertie is one of the most lothsome things of the worlde to beare, for so much as it is the chaser away both of mirth and rest, a flier of honors, a frequenter of vertue, and the inducer of crabbed care, so that euery one naturally endeauoure themselues wyth a fiery desire to flie the same, the which desire is so kyndled in many, to the ende to lyue very splendantly in reste, as they giue themselues no lesse to dishonest gaine, than to disordinate spences, peraduenture not knowing, or not otherwayes being able to fede that their desire: which is cause many times either of death or exile. How much then ought the riches to please & to be acceptable to them that in due sorte doe both gaine and possesse them? And who wil doubt that Theban was not most poore if he beholde howe he abandoning his nightes rest, wente gathering of hearbes, and digging vp of rootes, in doubtfull places for the better sustentation of hys poore life. And that this pouertie did occupie hys vertue, may be also beleued, in hearing howe Tarolfo did deme to be by him disceiued, when he beheld him apparelled in vile vesture, and seing him desirous to shake of that miserie to become riche, knowing howe

Euery one flieth pouertie.

he

he came as farre as from Theſſalia, into Spayne, hazarding him ſelf to perillous chaunces thorow doubtfull iourneys and vncertaine aires, to the ende to perfourme the promiſſe he had made, and to receyue the like from an other. Alſo it may be euidētly ſeene, that without doubt who giues him ſelf to ſuch and ſo many miſeries to the ende to flie pouertie, knoweth the ſame to be full of all griefe troubles. And how much the more he hath ſhaken of the greateſt pouertie, and is entred a rich life, ſo much the more is the ſame life acceptable vnto hym. Then who that is become of poore riche, if therwith his life doth delight him, how great, and what maner of liberalitie doth he vſe, if he giue the ſame away, and cōſenteth to returne to that ſtate, the which he hath with ſo many troubles fled? Aſſuredly he doth a thing exceding great and liberal. And this ſeemeth farre greater than the reſt, conſidering alſo of the age of the giuer, that was now olde: forasmuch as Auarice was wont to be continually of greater force in olde men than in yong, wherupon I gather, that eche one of the two following, hath vſed a greater liberalitie than hath the firſt, ſo much commended by you, and the third farre more than either of the others. In howe much your reaſon might bee well by any one defended, ſo well is the ſame defended by you (ſayd the Quéene) but we minde to ſhew vnto you briefly how our iudgemēt rather thā yours ought to take place. We will ſay, that he ſhewed no Liberalitie at all, graunting the vſe of his wife to an other, becauſe of reaſon it was conueniēt thorow the othe made by the Lady, that he ſhould ſo do, ẏ which ought to be in déde if the othe might holde. But the

Olde folkes commonly couetous.

The quenes ſolution to the fourth queſtion.

wife forsomuch as she is a member of hir husband, or rather one body with him, could not iustly make such an othe without the will of hir husbande: and yet if she did make such an othe, it was nothing, bicause ỹ first othe lawfully made, could not with reason be derogate by any following, chiefly not by those that are not duly made for a necessary cause. And the maner is in matrimoniall vnitings the man to sweare to be contente with the woman, and the woman with the man, and neuer to chaunge the one the other for an other. Now then, the woman can not sweare, and if she do sweare (as we haue sayde) she sweareth for a thing vnlawful, and so contrary to the former othe it ought not to preuaile, and not preuailing otherwise than for his pleasure, he ought not to cõmit his wife to Tarolfo, and if he doe commit hir to hym, then is he Liberall of his honour, and not Tarolfo, as you holde opinion. Neither coulde he bee liberall of his othe in releasing it, for as much as the othe was nothing. Then onely remained Tarolfo liberall of his wanton desire: the which thing of proper duetie is conuenient for euery man to doe, bicause we all thorowe reason are bounde to banish vice, and to folow vertue. And who that doth that, wherevnto he is of reason bounde is (as ỹe haue sayd) nothing at all liberal, but that which is done more than dutie requireth, may well and iustly be termed Liberalitie. But bicause you peraduenture with silence argue in your minde, what honour may that be of a chaste woman to hir husbande, which ought to be so deare: we wil prolong somewhat oure talke in shewing you, to the ende that ye may the more clearely see, that Tarolfo

Flie vice and followe vertue.

and

and Thebane, of whome we intende nert to speake, vsed no liberalitie at all in respect of the Knight. Ye shal know that chastitie together with the other vertues, yeld none other reward to the possessours therof, than honour, the which honour among vertuous men, makes the least vertuous, the most excellent. This honour if men with humilitie seeke to support it, it maketh them friendes to God, and so by consequent to liue, and after death, to possesse the goodes eternal: the which if the woman conserueth for hir husbande, he may liue merily, and certaine of his offspring, and frequent in open sight among the people content to see hir for such hir vertues honored amõg the most high and chiefest dames, and in his minde it is a manifest token that she is good, feareth God, and loueth him, which is no small pleasure, seing shee is giuen him for an euerlasting companion indiuisible, sauing by death: Ye thorow this obtained fauour is seene continually to increase, both in spirituall and worldly wealth. And so on the cõtrary, he whose wife hath defaulte of suche vertues, can neuer passe one houre with true cõsolation, nothing is acceptable vnto him, and continually the one desireth the death of the other, he perceiueth him selfe thorowe this disordred vice to bee caried in the mouthes of the veriest misers, neither seemeth it vnto him, that such a fault should not be beleued, of whome so euer it is hearde: And if she were largely endowed with all other vertues, yet this vice seemeth to haue such a force as to bring hir in contempt, & to vtter ruine. Then is this honour that maketh the woman both chast and good to hir husbande, a most great gift, and so is to be held most

Chastitie a vertue most excellent.

The ioy of a man is to haue a good wife.

The grief of a mã hauing an euil life.

most dearely. Blessed may he be called to whom thorowe grace is graunted such a gifte, although we beleue they are but few, towards whome is borne envy for so gret a benefite. But to returne to our purpose, it is to be seene how much the Knight did giue. It is not fled our memorie when as ye sayd, that Theban was of the rest most liberall, who being with trouble enriched, hath not doubted to returne into the miserie of poore estate, in gyuing away that which he had gotten. It apparantly appeareth, that ye are euill acquainted with pouertie, who if she come vnto vs merry, surmounteth all riches. Thebane now peraduenture thorow the attained wealth, felt him self replete of sundry sorowe cares. He did nowe imagine that it semed Tarolfo to haue done very euill, and therfore moulde practise by murdring hym, to recouer againe his Castels. He abode in feare to be peraduenture betrayed of his tenantes. He was entred into care touching the gouernement of his landes. He now knew all the prepared guiles to bee done vnto his copartners. He saw him selfe greatly enuied for his riches, and doubted least theeues should secretely spoile hym therof. He was stuffed with so many such and sundry thoughtes and cares, as all quietnesse was fled from him. Thorowe the which occasions, calling to minde his former life, and that without so many cares hee passed the same merrily, sayd to him selfe: I desired to grow riche, to the ende to attaine quiet rest, but I see it is the increaser of troubles and cogitations: so is it the flier of quietnesse: And therefore desirous to be in his former estate, he rendred them all to him by whome they were gyuen. Pouertie is the refused

The care which riches bring.

riches

rich, as goodnesse vnknowen, a slier of prouocations, the whiche was of Diogenes fully vnderstode. As much suffiseth pouertie, as Nature requireth. He liueth safe from euery disease that pouertie approcheth therewith, neither is he disabled to attaine to greate honours, that (as wee haue sayde) vertuously liueth therewith: and therefore as Thebane reiected this allurement he was not liberall, but wise. So gracious he was to Tarsico, in that it pleased him to giue the same rather to hym than to an other, where as he might haue bestowed the same vppon many others. Then to conclude, the knight was more liberal that graunted his honour, than any of the others: And thinke this one thing, that the honour he gaue was not to be againe recouered, the which happeneth not in many other things, as of battailes, prouesse, and others like: For if they are at ons tyme lost, they are recouered at an other, and the same is possible. Therefore this maye suffise for answere vnto youre demaunde.

Pouertie highly esteemed in times past.

C.f. The

¶ The fift Question, proposed by CLONICO.

After the Queene became silent, & Menedon satisfyed, a worthy yong gentleman called Clonico, that sat next to Menedon, thus began to saye: Most mighty Queene, this gentlewomans tale hath bene so excellent, and therwithall so long, as I in what I may, shall briefly shewe vnto you this my conceipt, to the ende the rest may the better at their more leasure say theirs. Then for as much as I, although very yong, knew the life of the subiects of our Lorde Loue, to be replete with many cares and sundry pyning prouocations, yet with small delight I haue long tyme as I was able, fled the like, rather eschewing than commending them which follow him: And although I was sundry times tempted, yet with a valiant minde (leauing the pitched snares) I allwayes resisted: But bicause I being not strong enough, coulde no wayes resist that force, whereunto Phœbus was vnable to gainstand, Cupide hauing taken heart to bring mée into the number of his thralles, was taken before I knewe howe. For one day being allured abrode thorow the fresh renued time, walking all merry, & for my delight gathering of shell fysh vpon the salte Sea bankes,

bankes, it happened as I tourned mine eyes towardes the glittering waues, I soddaynely sawe a little Barke comming towardes me, wherin, with one only marined, were foure yong Gentlewomen so faire, as it was a maruellous thing to behold ẏ beauty thei seemed to haue. They nowe being approched somewhat nére vnto me, and I not hauing as yet turned mine eye from them, sawe in the middest of them an exceeding great light, wherin, as my estimation gaue me, me thought I sawe the fygure of an Angell, very yong, and so faire, as I neuer behelde thing more fairer: whome as I thus eyed, me thought he said vnto me with a voice farre discrepant from ours: O yong fole, persecuter of our power (and being therwith arriued) I am come hither with foure yong damsels, let thy eye make choise of hir for thy maistresse, that best liketh thée. I when I heard this voice, abode all appalled, and deuised both with eye and heart to auoyde that which heretofore I had many times fled: but all was boteleſſe, for the strength of my legs sayled me, & byside, he had bowe & wyngs to ouertake me quickly: wherevpon I in gazing among them, espied one so faire, so benigne of cheare, and so pitteous of semblaunce, as I imagined to make choise of hir, as of a singuler maystresse, saying to my selfe: This damsel presenteth hirselfe so humble to my eyes, as assuredly she will neuer become enimie to my desires, as many others haue bene to thē, whome I haue in beholding full of troubles alwayes scorned, but she shall rather bée a chaser awaye of my annoyes: and hauing thus thought, I forthwith answered: The gracious beautie of that yong damsell, that (O my Lord) sitteth on

Foure yong damsels in a Barke vpon the Sea.

Clonico attanited of Loue.

your right hand, makes me desire to be both to you, and hir, a most faithfull seruant. I am therfore ready to obey your will, do with me as shall best like you. I had not ended my tale, but ẏ I felt my left side wounded with a shining shaft shot from the bow which he bare, as me thought ẏ same was of gold. And assuredly, I saw him as he turned towardes hir, to strike hir with an other of leade. And thus I being in this sort taken, abode in ẏ snares I had of long time fled. This yong damsel hath and doth so much content mine eye as all other pleasure is very scarce in comparison of this. The which she espying, of long time shewed hir selfe content: but after that she knew me to be so taken with this delight, as not to loue hir was a thing impossible, incontinent shée discouered hir guile towards me, with an vndeserued disdaine, shewing hir selfe in apparance a most cruell enimie, alwayes turning hir eye the contrary way, as she happened to espie me; and with wordes, on my part vndeserued, alwayes dispraising me, by occasion wherof, I haue in sundry sortes endeuoured my selfe both with prayers and humilitie to appease hir crueltie: but beyng vnable, I oftentimes bewéepe and lament this my hard fortune, neither can I any wayes withdraw me from louing hir, but rather how much the more I finde hir cruell, so much the more me thinketh the flame of hir pleasure doth set my sorowful heart on fire. As I thorowe these occasions, one day being all solitarie in a garden, bewailed my happe with infinite sighes, accompanied with many teares, there came vpon me a singuler friend of myne, to whom part of my griefs were discouered, who with pitifull wordes began to com-

The .ij. shaftes of Loue are different

Clonico an vnbeloued Louer.

comfort me ẏ best he could, but I giuing therunto no eare at all, answered him, that my miserie exceded all others. Wherunto he made me this answer: A mā is so much ẏ more miserable (sayde he) as he either maketh or reputeth himself a miser: but assuredly I haue greater cause to lament than hast thou. I then al angry turned towards him with a disdainfull loke, saying: And how? Who can haue greter cause thā I? Do not I for good seruice receiue euil recompence? Is not my faithfull loue rewarded with hatred? So that any may be as sorrowfull as I, but more he can not bee. Truly (sayd my friend) I haue greater cause of grief than hast thou, and heare how. It is not vnknowē to thee, but ẏ I haue of long time, & yet doe loue a Gentlewoman as thou knowest: neither was there euer any thyng that I thought might pleasure hir, which I gaue not my selfe with all my witte and power to bring to effecte. And truely when she vnderstode the same, of that I desired, she made me a gracious gift, the which as I had receiued, and receiuing it at what time it pleased me, me thought none by a greate way to haue a life comparable to myne in gladnesse: only one thing pricked me, that I coulde not make hir beleue how perfectly I loued hir. Further than this, she perceiuing me to loue hir (as I sayd) passed lightly for me. But the Gods that will graunt no worldly good turne without some bitternesse, to the ende that the heauenly may be the better knowen, & by consequent the more desired, to this they gaue me an other sorrow without comparison noisome, that is, that it happened one day, as I abode with hir all alone, in a secret place, seeing (without being againe seene) who passed

A Louer infected with ielousie reciteth to Clonico the good entertainement of his Lady.

A goodly sentence.

by, espied a proper yong man, and of a pleasant countenance to come along by vs, whom she beheld as I perceiued, with a fired eie, and being past, she sette a pitifull sigh, the which I espying, sayde: Alas, do you so sone repent, as that ye now sigh for the loue of an other? She, whose face was thorowe this occasion painted with a new rudde, swearing by the power of the high Gods, began with many excuses to endeuor hir self to make me beleue the contrary of that which I had conceiued thorowe the sigh, but all was to no purpose, bicause she kindled my heart with an anger so exceding fierce, as she made me then almost ready to chide with hir, but yet I withhelde me therfrom: And certainely it wil neuer out of my minde but that she loueth him or some other better than me: and all those persuasiõs, the which at other times heretofore she vsed for my helpe, that was, that she loued me better than she did any other, I nowe esteme them all in contrary, imagining that she hath fainedly sayde, and done all that she hath heretofore wrought, wherby I endure intollerable griefe, neither doth any comfort at all prevaile therin: but bicause shame often times doth bridle the wil I haue rather to sorrowe me than glad me, I doe not continue my bitter griefe, so as I make any apparaunce therof: but briefly I am neuer without cares and cogitations, the which bring me far greater annoy than I willingly would. Lerne then to beare the lesse griefs, since thou seest the greatest with a valiant minde borne of me. To whome I answered, that as it semed to me, his grief although it wer great, was no wayes to be compared to myne. He answered me the contrary, and thus we abode in

a long

a long contention, and in the ende parted without any diffinition. Wherefore, I pray you that ye wyll ſay your iudgement hereof. Yong Gentleman, ſayd the Quéne, great is that paine of yours, and greate wrong doth the damſell committe in not louing you. But yet at al times your griefe may by hope be eaſed, the which happeneth not to your companion, bicauſe that ſince he is once entred in ſuſpect, nothing is able to draw it away. Therfore continually whileſt Loue laſteth he ſorroweth without cõfort: So that in our iudgement greater ſéemeth the griefe of the iealous, than that of the vnloued Louer. Then ſaid Clonico, Oh noble Quéne, ſince you ſaye ſo, it playnely appeareth that you haue alwayes bene loued againe, of him whome you haue loued, by occaſion whereof, ye hardely knowe what my payne is. Howe may it appeare, that iealouſie bryngeth greater griefe than is that I féele, forſomuch as the iealous poſſeſſeth that he deſireth, & may in holding the ſame, take more delight therof in one houre, than in a long time after to féele any paine thorowe want thereof: and neuertheleſſe he may (thorow experience) abandon ſuch iealouſie, if it happen that this iudgemẽt be found falſe: But I being kindled with a fiery deſire, how much ỹ more I ſée my ſelfe farre off from the attaining the ſame, ſo much the more I burne and conſume my ſelf aſſaulted of a thouſande inſtigations, neyther is any experience able to helpe me therein, bycauſe thorowe the often reprouing hir, and finding hir euery houre more ſharpe, I liue deſperate. Wherefore your anſwere ſéemeth contrary to the truth, bycauſe I doubt not but that it is much better to hold wyth ſuſpition,

The quenes iudgement vpon this fift queſtion.

The contrary opinion of Clonico.

than

than to desire with teares. That amorous flame that doth shine in our eyes, and that euery houre doth adorne our sight with the greater beautie, doeth neuer consent (replied the Queene) that we loue in vaine, as you affirme: but for al that it is not vnknowen to vs, how great and what maner of payne that is, both of the one and the other: and therefore as our answere hath bene confirmable to the truth, one thing we wil shewe to you. It is manifest that those things which most do hynder the quiet of the minde, are cares, the whiche are some of them come to a merrie ende, so some we se to ende with great sorrowe, wherof, how much more the minde is repleate, so muche the more hath it of griefe, and chiefliest, when as the same are noisome: and that the iealous haue more store therof than haue you, is manifest, because you heede nothing else but only to get the good will of the damsel whome ye loue, the which not being able to attaine, is to you a griefe most grieuous: but yet it is certayne that it may eally come to passe to attaine the same at one instant, not thinking thereof (forasmuch as womens heartes are inconstant) beside peraduenture she loueth you not withstanding (to proue if you also loue hir) she sheweth the contrary, and so perhappes wyll shewe vntill suche time as she shall be well assured of your loue, so that with these thoughtes, hope can mitigate vnfained griefe: but ỳ iealous hath hys mind full fraught of infinite cares, agaynst the which neyther hope nor other delyght can bring comfort, nor ease the paine. For he standeth intentiue to giue a Lawe to the wandring eyes, the which his possessor can not giue. He will and doth endeuour himselfe to giue a

The Quene replieth.

The effectes of Iealousie.

Law

Law to the fete, to the hands, and to euery other act of his Mistresse. He will be a circúspect knower both of hir thoughts, and of hir myth, interpreting euery thing in euill parte towardes him selfe, beleuing that eache one desireth and loueth hir whome hee loueth. Likewise he imagineth euery word that she speaketh to be twaine, & full of disceite. And if he euer committed any detractiõ towards hir, it is death to him to remẽbre it, imagining to be by ẏ like meanes deceiued. He wil with coniectures shut vp the ways of the aire, & of the earth. And briefly the heauens, ẏ earth, birds, beastes, & euery other creature that he thinketh doth hinder his deuises. And to remoue him frõ this, hope hath no place, bicause in this doing, if he find the woman faithfull, he thinketh that she espieth that which he doth, and is therfore hedefull therin. If he findeth that he sæketh for, and that he would not finde, who is more dolorous than he? If peraduenture ye thinke that the imbracing hir in his armes be so great a delight vnto him as should mitigate these pangs, your iudgemẽt is then false, bicause such maner of colling bringeth him in choller, in thinking ẏ others as well as he, hath imbraced hir in ẏ like sort: & if the womã peraduenture do louingly entertaine him, he demeth that she doeth it to the ende to remoue him from such his imaginations, and not for the true loue she beareth him. If he finde hir maliciously disposed, he thinketh that she then loueth an other, and is not content with him. And thus we can shew you an infinite nũbre of other suspitions and cares that are harbored in a iealous person. What shal we then say of his lyfe, but ẏ it is farre more greuous than that of any other

The miserie of a iealous life.

liuing creature. He lineth beleuing, & not beleuing, and still alluring the woman: and most times it happeneth, that these iealous persons doe ende their liues thorowe the selfe same malice, wherof they liue fearfull, and not without cause, for that with their reprehensions, they shewe the way to their owne harmes. Considering then the aforesayde reasons, more cause hath your friende that is iealous to sorrow, thã haue you, bicause you may hope to get, & he liueth in feare to lose that which he scarsly holdeth for his owne. And therfore if he haue more cause of griefe than you, and yet comforteth him selfe the best he can, muche more ought you to comfort your selfe, and to set aside bewailings that are more méete for faint heartes: and hope, that the assured loue which you beare towards your Lady, shal not lose his due desert: For though she shewe hir selfe sharpe towards you at this present, it can not be but that shée loueth you, bicause that loue neuer pardoned any loued to loue: and ye shal know, that with the fierce vehement windes are soner broken the stubbourne okes, than the consenting réedes.

The conclusion of the Queene vpon the fift question.

The

¶ The sixt Question, proposed by a yong Gentlewoman.

Next vnto Clonico sate a faire Gentlewomã apparelled in blacke vesture vnder an honest veile, who as she perceyued the Quene to haue made an end of hir wordes, thus began to saye: Most gracious quene I remembre, that being a litle girle, how one day I wt my brother, who was a proper yong man and of ripe yeares, abode all alone in a garden, without other company: and in tarying there together, it happened that two yong damsels of noble blood, abounding in riches, & borne in this our Citie, who loued this my brother very well, and perceiuing him to be in the sayde garden, came thyther, and began a farre off to beholde him that was altogether ignorant of their purpose. And after a while, seyng him all alone, sauing for me of whom they reckned not, bicause I was but a little one, thus the one began to say to the other. We loue this yong Gentleman aboue all others, neyther doe knowe whether he loueth vs or no, yet is it meete that he loue vs both: so that now it is lefful for vs to satisfie our desire: and to knowe whether he loue eyther of vs, or whether of vs he best loueth, to the ende

Two dãsels amorous of a Gentlemã he not knowing thereof: and that which happened.

that she, whome he shall best like of, may after remain his, without being hindred of ỹ other: wherfore since he is all alone, & that we haue a meete time offred, let vs runne vnto him, & eche one imbrace and kisse him, that done, he shall take whether of vs beste pleaseth him. These two yong Gentlewomen being thus determined vpon this resolution, began to runne their race towardes my sayde brother. Wherat he maruelled greatly, espying them, and seeing in what sort they came: but the one of them or euer she came at vs, by a good waye, strayed all bashfull, and almost weeping ripe: the other runne thorowe, and came vnto hym, whom she imbraced and kissed, and so sate hir downe by him, recommending hir selfe vnto him. And he, after the admiration conceyued of hir boldenesse, was somewhat ceassed, prayed hir as euer she loued hym, to tell him truly what moued them thus to doe: She concealed nothing from him, the which hée hearyng, and examining well in his mynde that which the one and other had done, knewe not how to persuade hym selfe, whether of them best loued him, neyther yet whether of them he might best loue. And so happyng at that time to depart from them, he after prayed counsel of many of his friendes touching this matter: neither hath any one euer satisfied his desire touching ỹ demaunde. For the which cause (I praye you) from whome I assuredly beleue to haue a true definition of this my question, that ye will tel me whether of these two damsels ought soneste to be loued of the yong mã.

The answer of the Queene.

To this Gentlewoman the Queene thus made answer: Truly of the two yong women, she as it seemeth loued your brother best, and soneste ought to be loued

of

of him againe, ỹ (doubting) bashfully abode without imbracing him, and why I thus thynke, this is the reason: Loue (as we knowe) maketh those alwayes fearfull in whome he doeth abide: and where he is of greatest force, there is likewise the greatest feare: and this happeneth, bicause the intent or consent of the person loued can not be fully knowen. And if it could be knowen, many things should be done, that in fearing to offende, are leste vndone, bicause the one knoweth that in displeasing, is taken awaye euery occasion to be loued: And with this feare and loue shamfastnesse is always accompanied, and not without reason. Returning then to our question. Wee say, that it was an act of one vnfainedly enamoured, that of the Gentlewomans, whereby she shewed hir selfe both fearefull and bashfull: And that of the other, was rather the part of one both leude and licencious. And therefore he being of hir best beloued, ought the rather (according to our iudgement) to loue hir best. Then answered the Gentlewoman: Most curteous Queene, it is true, that where loue abideth with moderation there fear and bashfulnesse doth altogether frequent, but where he doeth abounde in such quantitie as he taketh away the sight from the most wise (as is alredy said) I say, that feare hath there no place, but that the motiõs of him that feleth the same, are according to him that urgeth them forwards, and therfore that Gentlewomã seing hir desire before hir eyes, was so hotly kindled, as al shamfastnesse abãdoned, she rãne straight to him, by whom she was so behemẽtly pricked forwardes, as till then vnable to abyde. The other not so muche inflamed, obserued the amorous

Loue is accompanied with feare.

The Gentlewoman replieth to the Queene.

ternes, being bashefull and remayning behinde, as you say. So that then she that ran, loued most, & most ought to be loued againe. Discrete Gentlewoman, (sayd the Quene) true it is, that excessiue loue taketh away the sight, and euery other due perseuerance in things that are ought of his nature, but not in those that belong vnto him, the which as he increaseth, so grow they. Then howe greater quantitie of loue is found in any one, so much the more feare (as wée said at the first) is there also founde. And that this is true the cruell heart of Biblis doth manifest the same vnto vs, who howe much she loued, was séene by the sequele therof. For she seing hir self abandoned and refused, had not the audacitie to discouer hir selfe with hir proper wordes, but writing she disclosed hir vnsitting desire. Likewise Phedra many times gaue ỹ attempt to go to Hippolito, to whom she thought boldly to speake, and to tel how much she loued him: but the wordes she had to vtter, no sooner came into hir mouth, but they stayed vpon hir tong and there died. Oh howe fearefull is the persone that loueth? Who hath ben more mightie than Alcides, to whom satisfied not ỹ victorie of humaine things, but also he gaue him selfe to beare vp the heauens, and not withstanding was lastly so enamoured, not of a woman, but of a yong wenche, a slaue, which he had gained, as fearing hir commaundemẽts, did lyke an humble subiect or seruant, euen the very baseſt things. Also Paris in what he durst not attempt neyther with eye nor tong, with his finger in the presence of his loue, wryting first hir name with wine that had ben spilt, wrote after, I loue thée. Howe farre passing all these doth Pa-

The Quene to the Gētlewoman maketh answer.

Biblis.

Phedra and Hippolito.

Alcides.

Paris.

siphe

siphe bring vs a due exaumple of feare, the which without any reasonable intendement, yea & without vnderstãding, durst not so much as expresse hir desire to a beast, but with hir proper handes, gathering the soft grasse, endeuoured hir self to make him benigne vnto hir, oftentimes decking hir selfe at the glasse for to please him, and to kindle him in the like desire that she was in, to the ende he might attempt to seke that which she durst not demaunde. It is not mete for a woman enamoured, neither for any other, to be prõpt and ready, forasmuch as the great shamfastnesse onely which ought to be in vs, doth remaine as the guarder of our honour. We haue the boyce among men, (and the trouth is so) to know better how to hide the amorous flame than they do, and nothing else engendreth this in vs, but the gret feare, the which doth rather occupie our forces than those of men. Howe many hath there ben of them (and peraduenture we haue knowen some) which many times haue caused themselues, to haue bene bidden, to the ende thereby they might haue atchieued to the amorous effects, ỹ which willingly woulde rather haue bidden the bidder, before he them, if due bashefulnesse and feare had not detained them: and not only that, but euery time that No, is scaped their mouthe, they haue had in their mindes a thousande repentynges, saying from their hearts a thousand times Yea. There remaineth then the like scelerate fire on the behalfe of Semiramis, & Cleopatra, the which loued not, but sought to quiet the rage of their wanton willes, and the same beyng quieted, they after remẽbred not them selues the one of the other. Wise marchauntes vnwillingly doe aduenture

Pasiphe.

Shame prescribeth the honour of Ladies.

Semiramis and Cleopatra.

uenture at one time all their treasures to the hasard of Fortune, and yet notwithstanding, they care not to graunt hir som smal portion, the which if they happen to lose, yet doe they feele no griefe of minde at all for the same. The yong woman therfore that embraced your brother, loued him but a little, and that little she committed to Fortune, saying: This Gentlemã if I may hereby get him, it is wel: but if he refuse me there shall be no more but let him take an other. The other that abode all bashefull, forasmuch as she loued him aboue all others, she doubted to put so great loue in aduenture, imagining lest this peraduenture should displease him, & he so refuse hir, that hir griefe should be then such and so much, as she should die therof. Let therfore the second be loued before the first.

The conclusion of the Queene vpon the sixt question.

¶ The seuenth Question,

proposed by GALEONE.

A Cleare Sunne beame piercing thorowe amongst the greene leaues, did strike vpon the aforesayde Fountaine, and did rebound the light therof vpon the faire face of the adorned Queene who was thereby apparelled with that colour, wher of the heauẽs maketh shew when as both the children of Latona (from vs hidde) with their starres onely giueth vs light: and besides the

the splendour it brought to hir face, it did so lighten the place, as among the fresh shade it yelded a marueilous lustre to the whole company. Further what time the reflected raye did extende euen to that place where the Laurell crowne on hir head on the one side, & the golden tresses on the other, dyd determine: It so entermingled there among with twinings, not artificial as at the first sight one woulde haue sayde, that there had issued forth amōg the grēne leaues a cleare flame of a burning fire, which did spread in such sort, as the aburne haires wer easily seene to the standers about. Galeone that was peraduenture soner or better awares of this maruellous sight thā any of the rest (being set in circle ouer against the Quéene deuided only with the water) did very intentiuely behold the same almost as though he cared for nothing else: so that he moued not his mouth to the question that was nowe come to his turne: To whome the Quéene therfore (hauing now both kept silence a good space, as eke cōtented the witty Gentlewoman) thus sayd: The only desire peraduenture of the thing which thou beholdest, stayeth thée: Tell what is the occasion that holdeth thée thus appalled, as in following the order of the rest thou speakest not? It is onely (as we beleue) ỳ gazing at our head, as if ye had neuer séene ỳ same before: Tell vs first, and after as the other haue propounded, euen so propound you. At this sodain voice Galeone lift vp his mind replete with swéete thoughtes, somwhat comming to him selfe, as what time he is wont to do, that thorow a sodain feare doth breake his golden slēepe, and thus sayde: Most noble and renowned Quéene, whose worthinesse it shoulde be im-

possible for me to declare, my minde was so wrapped in gracious thoughtes (when as I did so firmely loke at your heade, as in beholding the bright raye, streaming into the freshe fountaine, and rebounding vpon your face, me thought there issued forth of the water, a little spryte so gentle and gracious to see vnto, as he plucked my minde backe, to behold that which he did, and perceiuing peraduenture, my eyes altogither insufficient to beholde so great a ioy, he mounted by the cleare raye into your eyes, and there for a good space made marueilous mythe, adorning the same with a newe clearenesse: And after mounting more high, I sawe how he ascended by this light (leauing his foote-steppes in your eyes) vpon your crowne, where as he together with the raye, kindled (as it seemed vnto me) a newe flame, such a one as was of yore seene by Tanaquil to appeare to Seruius Tullus a little boye, whilest he slept, and so went about your crowne, leaping from sprigge to sprig, like a litle amorous birde, that singing doth visite many leaues, mouing youre hartes with sundry iestures, sometimes wrapping & hiding him selfe therein, beyng more merrier euery time he came forth therof, & therwith (as it seemed vnto me) so iocund in him selfe, as nothyng more, & that singing, or with a sweet voice he vttred these words:

Of the third rolling Skie, the benigne babe deuine
I am: enamoured so, to neast in these two eyen,
That doubtlesse die I should, were I of mortall route:
From twig to twig I twine to feede this my delight,
These golden Tresses whirling in and out:
My selfe, inflaming my selfe, right

So as

So as with flame I shew, the effect, the potent might,
Of my dartes deuine, piercing where I goe,
Eche one wounding, that with sweete sight,
Doth gaze hir in the eyes: whereas eche houre loe,
If such hir pleasure be, I there descend adowne,
For of my kingdomes she, Quene is of great renowne.

And herewith he sayd much more, goyng about as at what tyme ye called me, and ye had no soner spoken, but that he sodenly retired into youre eyes, the which sparklyng like to the mornyng starre gaue a newe light that made all the place to shine: ye haue now heard with what ioy new thoughts haue stayed me for a time. Philocopo and the reste maruelled not a little hereat, and turnyng their eyes towardes their Quœne, saw that, which to heare semed to them impossible. And she that was attired with humilitie, listned to the wordes that were truly reported of hir, and abode with a stable countenance makyng no answere at all. And therfore Galeone speaking in this wyse, followed with hys Question: Moste gracious Quœne, I desire to know whether a man ought to be enamoured for his delight or no? And to demaunde this, many thinges moue me, both seene, heard, & held, thorowe the sundry opinions of many. The Quœne beheelde Galeone a good while in the face, and afterwardes, after a certaine sigh, thus made answere. It is conuenient we speake against that which with desire we seeke to follow. And truely that which you in askyng, do propound in doubt, ought to be very manifest vnto you. In answering you therfore there shal be kept ỹ begon order. And he whose subiects we are,

pardon vs the wordes, that we, as constrained thorow force of Iudgement, shall (more soner than willing) saye against his diuine maiestie, least thereby his indignation do fall vpon vs. And you that lykewise as well as we are his subiecte, with a bolde minde giue eare vnto them, neither do you for all that chaunge your purpose at all. And to the ende that so much the better, & with a more apparant intendmēt our wordes may be receiued, we will somewhat digresse from our matter, returning again thervnto as briefly as possible we may, & thus we say: Loue is of three sortes, thorow ỹ which three all other things ar loued, some thorow ỹ vertue of one, & some thorow the power of an other, according as is ỹ thing loued, & likewise the louer. The first of the which three is called honest loue: This is the good, vpright, and loyall Loue, the which of all persons ought to be receiued: This, the high & first creator holdeth, linked to his creatures, and them he tieth therewith vnto him. Thorowe this, the heauens, the worlde, Realmes, Prouinces, and Cities do remain in their state: Thorow this we do merite to be eternal possessors of the celestiall kingdom: And without this is lost all that we haue, in power of well doing. The seconde is called Loue for delight: And this is he, whose subiectes we are: This is our God, him we do worship, him we do pray vnto, in him doe we trust, that he may be our contētation, and that he fully may bring our desire to passe: Of this is put the question, wher vnto we shall duely answer. The third is Loue for vtilitie, of this loue the worlde is replenished more than of any of the other things. This is coupled with Fortune, whilest she tarieth, he likewise

abideth

abideth: but if they parte, he is then the waster of many goodes. And to speake reasonably, he ought to be deemed rather hate than loue. Nowe as touching the propounded question, we nede to speake neither of the first, nor of the last: we will speake of the seconde, that is, of Loue for delight, to whome truely, no persone that desireth to leade a vertuous life, ought to submit him selfe, bicause he is the depriuer of honors, the bringer of troubles, the reueler of vices, the copious giuer of vaine cares, and the vnworthy occupier of the libertie of others, a thing aboue all things to be held most deare. What is he then regarding his own wealth (being wise) that will not flie such a gouernment? Let him that may lyue free, following those thinges that do euery way increase his libertie, and let vicious gouernours gouerne vicious vassals. I did not thinke, sayd Galeone then, to giue occasion thorowe these my wordes to the lessning of this our disport, nor to disquiet the regiment of our Lord Loue, neither yet to trouble the myndes of any others, but did rather imagine (you defining it according to the intent of me and many others) that ye might thereby confirme those that are his subiectes with a valiaunt mynde, and vnite those which are not, with as greedy appetite: but I see that youre intent is all contrary to myne, bicause you with your wordes do shew to be iij. sortes of Loue, of the which three, the first and the last I consent they be (as you say) but the second, the which answereth to my demaund, ye say it is as much to be fled: As I holde opinion, it is as the increaser of vertue to be followed of him that desireth a glorious ende, as I beleue to make apparaunt vnto you by this

that followeth. This Loue, of whom we reason (as it maye be manifest to all the worlde, bicause we proue it) doth worke this propretie in humaine hearts, that after it hath disposed the mynde to a thing which pleaseth, it spoileth the same of all pride & of all fiercenesse, makyng them humble in eche doyng, as it is manifest vnto vs by Mars, whome we finde, that in louing Venus, became of a fierce and sharpe Duke in battaile, a most humble and pleasant Louer. It makes the grædie and couetous, liberall and curteous. Medea the most carefull hider of hir arte, after she felt his flames, liberally yelded hir selfe, hir honour and hir artes to Iason. Who makes men more diligent to high attemptes than he? And what he can do, beholde by Paris and Menelaus. Who furthereth forwardes the angry fiers more thā doth he? He sheweth vs how oftentymes the anger of Achilles, was quieted thorowe the swæte prayer of Polixena. He aboue all others maketh men couragious and strong. Neither know I what greater example may be giuen vs, than that of Parseus, who for Andromaca made a marueilous proufe of his vertuous force. He decketh al them that are by him apparelled, with excellent qualities, with ornate talke, with magnificence, and with pleasauntnesse. He I say bestoweth vpon all his subiectes finenesse, and gentlenesse. Oh how many are the good thinges which procede frō him? Who moued Virgill? Who Ouide? Who the other Poets to leaue of themselues eternall fame in those their holy verses, the which (if he had not bene) should neuer haue comen to our eares, but he? What shal we say further of his vertues? but that he was able to giue such a swæte-

 nesse

nes to Orpheus harpe, as after that he had called to that sound all the woodes, standers about, and made the running streames to stay, & to come into his presence in milde peace the fierce Lions togethers, with the faint hearted Hartes, & all other beastes: he made likewise the infernall furies quiet, and gaue rest and swæteneſſe to the troubled soules, and after al this the sounde was of such vertue, as he attained to haue againe his lost wife. Then is he not the chaser away of honour as you say, neyther the giuer of vnsitting troubles, nor the prouoker of vices, nor the disposer of vaine cares, nor the vnworthy vser of the libertie of others. So ý euery one of whom he maketh none accompt, and is not as yet his seruaunt, ought with all their wit and diligence, to endeuour and to occupy thẽ selues in the attaining the fauour of such a Lord, and to become his subiect, since through him he becommeth vertuous. That which pleaseth the Gods, and men of greatest strẽgth, ought likewise to please vs. Let such a Lord therfore be loued, serued, and liue alwayes in our myndes. Greatly deceiueth thée thine opinion said the Queene, and it is no maruell, bicause as farre as we vnderstand, thou art so far enamoured, as none the like, and without doubt the iudgement of the enamoured is merely false, bicause as they haue lost the sight of the eyes of their minde, so haue they banished reason as their vtter enimy. And for this cause it shall be conuenient that we against our will speake of Loue, the which greeueth vs, since we be his subiects. But yet to plucke thée frõ thine error we shall turne our spẽce to a true report, and wil therfore that thou know, that this Loue is nothing else, than an vnreasonable will

sprong

spring of a passion thorowe wanton pleasure, that is opened to the eyes, nourished with idlenesse, by the memorie and thoughts of folish myndes: and many times in how much it multiplieth, it taketh away the inset of him in whom it abideth, frō things necessary, & disposeth ỹ same to things vnprofitable. But bicause ỹ thou thorow eraple giuing dost endeuor thy selfe to shew ỹ all godnesse & all vertue doth proceede frō him, we will proceede to ỹ disprouses of thy proufe. It is no part of humilitie vnmeetly to bring to a mans self, that which belongeth to an other, but rather an arrogantie and an vnfitting presumption: The which thing Mars (whome thou makest thorowe loue to become humble) assuredly vsed in taking away from Vulcan, Venus his most lawful wife. And without doubt this humilitie that appeareth in the face of louers doth not procede of a benigne heart, but taketh rote from guile and deceipt, neither makes this loue the couetous liberall, but when as such abundance as thou layest to haue bene in Medea, doth abounde in the heart, and doth deprine the same of the sight of mynde, and most folishly is become prodigall of things heretofore duly esteamed deare, and not giuing the same with measure, but vnprofitably casting them away, beleueth to please, & displeaseth. Medea nothyng wise of hir prodigalitie, in short time repented hery much without mitie, and knew that if she had modestly vsed those hir dere gifts, she should not haue comen to so vile an ende. And that soliciting that purchaseth or worketh hurt to the soliciters, as it semeth to vs, ought not any ways to be sought for: for much better it is to stand idle, than worke harme, although that neither the one

nor the

nor the other is to be prayſed. Paris was a ſolicitour to his owne diſtruction, if he beheelde the ende of his ſoliciting. Menelaus as reaſon was, became diligent, not for loue, but to recouer his honor loſt, as eche diſcrete perſon ought to doe. Neither yet is this loue a meane to mitigate anger, but the benignitie of mind, the brant being paſt that induceth it, makes it to become nothing, & remitteth the offence againſt whome it is angry. And yet louers and diſcrete perſons were wont at the prayers of the perſone loued, or of ſome friende, to forgiue offences, to ſhew them ſelues curteous of that which coſte them nothyng, and to make the crauers therof beholdyng vnto them. And in this ſort Achilles, many times ſhewed him ſelfe to expell from him this cõgeled anger. Likewiſe it ſeemes that this makes men couragious and worthy: But therof I can ſhew you the contrary. Who was a man of greter valour than Hercules, and yet being enamoured became vile and forgetfull of his force, ſo that hée did ſpin thréde with the womẽ of Iole? Aſſuredly in thinges, wherin occurreth no daunger, a moſt hardy people are the enamoured, and wherin daunger hapneth they ſhew them ſelues in apparaunce hardy, and put them ſelues forward, neither doth loue, but little wit allure them ſo to do, to the ende they may after haue glory in the ſight of their loues, although it hapneth very ſeldome, bicauſe they doubt ſo much the loſyng of the perſon loued, that they are rather content to be held vile & of little courage, than to giue them ſelues to perill. And yet we doubte not, but this Loue repoſeth all ſweetneſſe in Orpheus harpe. We agrée that it is true that thou haſte ſhewed, that truely in gene-

rall loue ladeth the tongs of his subiects with such a swéetenesse, & with so many entisements, as they many times would therby make the stones turne by side downe, so ý to entice is not only the propretie of wauering and inconstant men, but of vile men. Howe shall we say, that such a lorde ought to be followed, thorowe the good propretie of the follower? Assuredly he (in whom he abideth) maketh wise and profitable counseis to be despised. For it was euill with the Troians that those of Cassandra, were not heard of Paris. He maketh likewise his subiects to forget and despise their good fame, the which ought to remayne to vs all on earth after our deathes, as an eternall heire of our memorie. And how much these aforsaid did contemne, the same Ægistus maye suffise for an example: Although Scylla wrought no lesse hurt than Pasiphe. Is not he the occasion that breaketh sacred bondes of the promised pure faith? Yes truely what had Ariadna done to Duke Theseus, wherby contaminating the matrimoniall bandes, and giuing himselfe and his promised faith to the windes, he shoulde abandon hir poore miser among the desert rockes? A little pleasure in gasing in ý eyes of Phedra, was occasion to celerate so much euill, and of such requitall for the receiued honor. In him also is found no law: and that it is true, may be sene by the doings of Tereus, who hauing receiued Philomena, from hir pitifull father, and carnally knowen hir, made no stay to contaminate the most holy lawes matrimonially cõtracted betwene him and Progne, the sister of Philomena. This also calling and causing himself to be called a God, occupieth the reasons of the gods. Who

could

could euer fully wō words shew the iniquitie of him? He to speake briefly, leadeth them that follow him to all euils: and if by happe his followers do any vertuous act (which happeneth very seldome) with a vicious beginnyng they beginne it, desiring thereby to come very quickly to the desired end of their lothsom willes, the which may be rather sayd vices, than vertues, forsomuch as that is not to be hāded only which man doth, but with what minde it is done, and so according to the will of the worker, to repute the same vicious or vertuous, bicause that neuer of an euill rote sprang a good trée, nor from an euill trée good fruite. This Loue then is leude and naught: and if he be naught, he is to be fled. And who ỳ flieth things euill, of consequent foloweth the good, and so is both good & vertuous. The beginning of this loue is none other thing than feare, the sequele is sinne, and the ende is griefe and noy, it ought then to be fled, and to be reproued, & to feare you to haue him in you, bicause he is violent, neither knoweth he in any of his doings to vse measure, and is altogether void of reason. He is without al doubt ỳ destroyer of the minds, ỳ shame, anguish, passion, griefe, & plaint of ỳ same, neuer cōsenteth that the heart of whom that lodgeth him be without bitternesse, who will then praise that he is to be followed, but fooles. Truly if it were lawful we would willingly liue without him, but of such an harme we are to late aware, and therefore it is conuenient for vs, since we are caught in his nettes, to follow his life until what time as that light which guided Æneas out of ỳ dark waies flying ỳ perillous fiers, may appeare to vs, & guide vs to his pleasures.

¶ The eight Queſtion propoſed by a faire Gentlewoman named POLA.

On the right hãd of Galeone, was ſet a fayre Gentlewoman, whoſe name was Pola, pleaſant, and yet vnder an honeſt couerture, who after ỹ Quéene blét, thus began to ſaye: O noble Quéene, ye haue domed at this preſent, that no perſon ought to folowe this our Lord Loue, & I for my part conſent therevnto: but yet ſince it ſéemes to mée impoſſible, that the youthfull race both of men and women ſhould be runne ouer without this benigne Loue: I gather, at this preſent, ſetting apart (by your leaue) your ſentence, that to be enamoured is lefull, taking the euill poing for due working: And in following the ſame, I deſire to know of you, whether of theſe two womẽ ought rather to be loued of a yong mã, both two pleeſing him alike, either ſhe that is of noble bloude, and of able kinſefolke, and copious of hauing much more than the yong man, or the other that is neither noble nor riche, nor of kinffolkes ſo abounding as is the yong man? To whom the Quene thus made anſwere: Faire Gentlewomã, admitting the caſe that both man and woman ought to follow Loue as you haue

Of what degree one ſhould choſe his louer.

The Queenes aunſwer.

haue before affirmed, we giue iudgemẽt, that in how much the woman is richer, greater, and more noble than the yong man, of whatſoeuer degrée or dignitie he be of, euen ſo ſhe ought to be rather preferred to the loue of a yong man, than ought ſhe that hath any thing leſſe than he: bicauſe mans mynde was created to follow high things. And therfore he muſt ſeeke rather to aduance than any ways to imbace him ſelf. Further there is a common prouerbe, which ſayth:

The good to couet better tis,
Than to poſſeſſe that bad is.

Wherfore in our iudgemẽt thou art better to loue ỹ moſt noble, & with good reaſon to refuſe the leſſe noble. Thẽ ſaid pleaſant Pola: Noble Quéene, I would haue giuen an other iudgement (if it had ben to mée) of this queſtion, as ye ſhall heare. We all naturally doe rather deſire ſhort and briefe, than long and tedious troubles, and that it is a leſſe and more briefe trouble to get the loue of the leſſe noble, than of the more noble, is manifeſt. Then the leſſe ought to be followed: for as much as the loue of the leſſe may be ſaid to be alredy wonne, the which of the more is yet to get. Further, many perills may folow to a man louing a woman of a greater cõdition, than him ſelf is of, neither hath he lykly therby any greater delight, than of the leſſer. For we ſée a great woman to haue many kinſfolkes, and a great family, and them all as diligent héders of hir honour, to haue an eie vnto hir, ſo that if any one of them happen to eſpie this loue, therof may folow (as we haue already ſayde) great perill to the louer, the which of the leſſe noble can not ſo lightly come to paſſe: and theſe perils ech

The contrary opinion of Pola with hir reaſons.

one (as he is able) ought to flie, for as much as who that receiueth harme is sure therof, & who that hath done it, laugheth him after to scorne, saying he spiedeth well, where he liketh, there let him loue: yet dieth he more than once. But how that once hapneth, where, and for what occasion, besides eche one ought to take good heede: it is very credible that a Gentlewoman will lightly esteeme of him, for that she will desire to loue one more noble or greater than hir self and not one inferiour to hir selfe: wherby seldom or neuer, he shal attaine his desire. But of the lesser shal happen the contrary, bicause that she will glory to be loued of such a louer, and will endeuour hir selfe to please him, to the ende to nourishe Loue, and yet if this were not, the power of the louer onely myght be able without feare to bring to passe to fulfill his desire. Wherfore I gather, that the lesse noble ought to be preferred in loue before the more noble. Youre iudgement deceiueth you (sayde the Queene) to the faire Gentlewoman, bicause Loue is of this nature that how much ẏ more one loueth, so much the more he desireth to loue? And this maye be seene by them, that thorowe Loue feele the greater griefe, the which although it trouble them not a little, yet loue they cōtinually the more: Neither doeth any one from his heart, although he make great apparance in wordes, desire therof a speedie ende. Then as small troubles are sought for of the slouthefull, of the wise, things that are attained with moste trouble, are helde most deare and delightful. And therfore in louing the lesse woman, to get hir, shuld be (as you say) little trouble, and the loue both little and short, & should be folowed

The Quenes olution vpon the eight question.

as though one in louing would desire to loue lesse & lesse, which is contrary to the nature of Loue, as we haue sayd. But in louing the greater, that is gotten with trouble, happeneth the contrary: bicause, that as in a thing dearely gotten, with trauaile is reposed all diligence to the well héeding of the gained Loue, euen so is she euery houre the more loued, & the longer doth continue the delight and pleasure thereof. And yet if ye will say that all the doubte is of their kinsmen, we will not deny it, for this is one of the occasions. Wherfore, it is a trouble to haue the loue of one of these great women: But notwithstandyng ỹ discrete in such cases procéede by a secrete way. And we doubt not but that the honor both of the greatest and meanest woman is by some of their kinsfolkes according to their power loked vnto, in such sort, as a fole may come to an euill aduenture, louing aswel in a base, as in a noble stock: But what shall he be ỹ will passe Pisistrato in crueltie, hauing offended thē which loued his without forethinking that which he should afterwardes haue done to those that had had the same in hatred? In saying also, that louing a greter woman then himselfe, he shall neuer bée able to come to the ende of his desire, bicause the woman coueteth to loue one greater than hir selfe, and therfore will make of him no estimation at all, ye shewe your selfe to be ignorant that the meanest man (in what belōgeth to natural vertues) is of greater and better condition, than the noblest woman of ỹ world. Whatsoeuer mā she then desireth, she desireth him ỹ is of greater and better cōdition than hir self, bicause the vertuous or vicious life maketh many tymes the meane

The cruelty of Pisistratus.

The meanest man of better condition than the noblest woman.

meane great, and the great meane. In as much therefore as any woman shall bee solicited by any man in due sorte, euen so without doubt she shall yeld to his desire, though the great with more trouble, than the meane. For we se the softe water with a continuall fall to breake and pierce the hard stone: and therefore let none despaire to loue. For so much goodnesse shall follow him that loueth a greater woman than himselfe, as he shall endeuour him selfe to please hir, to haue decent qualities, the companie of noble personages, to be ornate of swete talk, bolde in enterprises, and splendant in apparell, and if he shall attain to greater glorie, the greater delight shall he haue of minde, likewise he shall be exalted with the good report of the people, and reputed of a noble mynde. Let him therefore followe the most noble, as we haue already sayd.

The Quene concludeth that we should rather loue the more noble woman than the lesse noble.

proposed by FERAMONTE,
Duke of *Montorio*.

Exte vnto pleasant Pola sat Feramõte duke of Montorio, who after the Quéene had sayde, thus began: I consente that it be conuenient to loue, ỹ ye haue alredy fully answered this Gentlewomã to hir question. And that a man ought to loue rather a more noble womã than a lesse noble than hymself, may very wel be yelded vnto thorow ỹ sundry reasons by you shewed touching the same. But forasmuch as there are sundry Gentlewomẽ of sundry sorts attired with diuersities of habites, that (as it is thought) do diuersly loue, some more, some lesse, some more hotly, and some others more luke warme. I desire to vnderstande of you, whether of these three, a yong man to bring his desire to a most happy ende, ought soonest to be enamoured of, either of hir that is maried, or of the maide, or of the widow? To whome the Quéene made this answer: Of the three, the one, that is the maried woman, ought in no wise to bée desired, bicause she is not hir own, neither hath libertie to giue hir selfe to any: and therfore either to desire hir, or to

Whether is to be chosen in louing, either the wife, the widowe, or the maide.

The Queenes answere.

take hir; is both to commit an offence againſt the diuine lawes, as alſo againſt the lawes naturall and poſitiue, the offending wherof, is to heape vpon ourſelues, the diuine anger, and by conſequent, heauie Iudgement. Howbeit, who that gropeth not his conſcience ſo farre inwardly, doth oftentimes ſpede better in louing hir, than of any of the other two, either maide or widowe, in as muche as he (although ſuch loue ſometimes be with greate perill) is to haue the effect of his deſire. And why this loue may diuers times bring the louer to his deſire, ſoner than the loue of the others, this is the reaſon: It is manifeſt, that in how much more the fyer is blowen, ſo muche the more it flameth, and without blowing, it becommeth dead. And as all other things thorowe much vſe doe decay, ſo contrarywiſe luſt the more it is vſed, ſo more it increaſeth. The widow in that ſhe hath ben a long time without the like effect, doth feele the fame almoſt as though it had neuer ben, and ſo is rather kindled with the memorie therof, than with any concupiſcēce at all. The mayde that yet hath no ſkill therof, neyther knoweth the fame but by imagination, deſireth as it were one luke warme: and therfore the maried woman kindled in ſuch paſſions doth more than any of the others deſire ſuch effectes. What time the maried are wont to receiue from their huſbands outragious wordes or dedes, wherof willingly they would take reuēge if they might, there is no way left more redier vnto them, than in deſpite of their huſbandes to giue their loue to him, by whome they are allured to receiue the like. And although it be expedient that ſuch maner of reuenge be very ſecrete, that no ſhame

grow thereby, neuertheleſſe are they yet content in their myndes. Further the alwayes vſing of one kind of meate is tedious: and wee haue oftentimes ſeene the delicate meates left for the groſſe, turning afterwardes vnto the ſame againe, what time the appetite hath ben ſatisfied of the others. But bicauſe (as wee haue ſayd) it is not lawfull therowe any vniuſt occaſion to deſire that which is an other mans, we will leaue the married to their huſbandes, and take of the others, wherof a copious numbre our Citie doeth ſet before our eyes. And we wold in beſtowing our loue rather ſeeke the widowes than the rude maides, groſſe for ſuch a miſterie, and that are not without greate trouble (the whiche in widowes needeth not) made able to a mans deſire. Further if maydes loue, they knowe not what they deſire, and therefore they doe not follow with an intentiue mynde, the ſteps of the louer as do the widowes, in whom now the antiquefier taketh force, & maketh them to deſire that which thorowe long abuſe they had forgotten: ſo that to come to ſuch effect, they (to late) bewéepe the loſt times, and the ſolitarie long nightes, the which they haue paſſed in their widowiſh beds. Theſe are therfore (as it ſéemeth vnto vs) rather to be loued of them in whome is the libertie to ſubmit them ſelues to others, than any of the reſte. Then aunſwered Faramonte: Moſte Excellent Quéene, what ye haue ſayde of the maried, I had determined in my minde that ſo it ought to be: and now hearing the ſame frō you, I am the rather aſſured thereof. But touchyng the maides and widowes, I am of the contrarie opinion, bicauſe (ſetting the maried aparte, for the rea-

The widow is to be loued before the maide.

The contrary opinion of Faramonte.

sons by you alleaged) it seemeth vnto me, that the maide rather than the widow ought to be desired: for as much as the loue of the maide seemeth more firme and assured than that of the widow. For the widow without doubt hath already loued one other time before, and hath seene and felt many things of Loue, & knoweth what shame may follow therof: and therefore knowing these things better than the maide, loueth faire and softly: and doubting and not louing firmely, desireth now this & now that, and knoweth not to whether for hir most delight and greatest honour to linke hir selfe, for sometimes she will neither the one, nor the other: so that deliberation doth wauer in hir mynde, neither is the amorous passion able to take there stabilitie: but to the maide these things are altogether vnknowen. And therefore as she persuadeth hir selfe with good aduisement, that of many yong men she greatly pleaseth one, so without further examination she maketh choise of him as of hir louer, and to him onely disposeth hir loue, not knowing how for hir pleasure to shew any contrary act, neither is there for the more sure tying of the louer, any newe deliberation by hir sought forth, touching hir loue, so that she is then pure at the will and pleasure of him that simply pleaseth hir, and quickly disposeth hir wounded heart him onely to serue as lord. The which thing (as I haue already sayde) happeth not of the widowe, & therfore is the other, the rather to be followed. Further, with more efficacie ỹ maide tarieth those things that neuer any one of hir sorte hath seene, heard, or proued. And yet she desireth more to see, heare and proue them, than who that hath many times

The constancie of maides in loue.

ny tymes both ſéene, heard and proued them, and this is manifeſt. Emong the other occaſions for the which our life doeth greatly delight vs, and is deſired to be long, is for to ſée newe things, ſuch as we haue yet neuer ſéene before. And alſo for to ſée thyngs moſte new we haue a great delight to runne with a diligēt pace to that, which we aboue all other things do endeuour our ſelues to flie, that is death, the laſt ende of our bodies. The maide knoweth not that delightfull coniunction, thorow the which we come into the worlde, and yet is it naturall to euery creature thorowe a deſire to be drawen thervnto. Further ſhe many times hath heard from them, that know what maner a thing it is, howe much ſwéeteneſſe doth conſiſt therin, the which with wordes haue giuen fier to the deſire, and therfore drawen of nature, and of a deſire to proue the thing, of hir not as yet proued, doth thorowe the wordes which ſhe hath harde, deſire boldly with a kindled heart this concourſe. And with whom is it preſumed to be had but onely with him, whome ſhée hath already made lorde of hir mynde? This heate ſhall not be in the widowe, bycauſe hauing once proued and felte what maner a thing it was, ſhe is thereby prouoked thereunto: So that the maide then ſhall loue more, and be more diligent (thorowe the reaſons aforeſaid) to the pleaſure of hir Louer, than the widowe. To what ende ſhall we then wade any further in ſéeking that the maide ought not rather to be loued than the widow? You, ſaid ỹ Quene reaſon well, and very well you defende your iudgement: But yet we wil ſhew you with apparant reaſon, howe you likewiſe ought to holde the ſame opi-

The Quenes ſolution vpon the nynth queſtion.

nion, that we hold of this cõtention, if with a ſtraight eye ye loke to the nature of Loue. Thus in the Maide as in the widow, & ſo in the widowe as in the Maide we ſée han to be firme, ſtrong, and conſtant, and that this is true, Dido and Adriana with their doings haue left vs an exaumple. And where as this loue is neither in the one nor the other, none of the aforſaid operations will therof folow. Then is it conuenient that eche one of them doe loue, if we will haue that to follow, wherof both you and I haue alredy talked. And therfore in louing either maide or widow, without going about to ſéeke whether of them doth moſt diſcretely enamour (as we are certain of the widow) we ſhall ſhew you how the widowe is more diligent to the pleaſure of the louer, than is the maide. For doubtleſſe among thoſe things, that a woman eſteemeth deare aboue the reſt, is hir virginitie: and this is the reaſon, bycauſe therin conſiſteth all the honor of hir following life. And without doubt ſhe ſhall neuer be ſo much vrged forwardes to loue, as ſhe ſhall not willingly be courteous therof, but yet to him only, to whome ſhe beleueth to be couplèd as wife, thorowe the matrimoniall lawe. And therfore we go not about ſeeking for this: for there is no doubt but that who will loue to marry, ought rather to loue the maide than the widowe, bicauſe ſhe ſhall be ſlow and negligent in giuing hir ſelfe to him that loueth hir not (if ſhe knowe it) to that effecte. Further, maides are generally fearful, neither are they ſubtile enough to finde the wayes and meanes, whereby they may take the ſtollen delightes: But the widowe of theſe thinges maketh no doubt at all, bicauſe that ſhe al-

Maides ought not to loue, but in reſpect of mariage.

ready

ready hath honorably giuen that which the other tarieth to giue, and being without the ſame, doubteth not in giuing hir ſelfe to an other, that token which may accuſe: Whereby afterwardes, ſhe becommeth the more aduenturous, bicauſe (as is ſaid) the chiefeſt occaſion that bringeth doubt is not in hir: beſides ſhe knoweth better the ſecrete wayes, and ſo putteth them in effect. In that which you ſay, that the maide as deſirous of a thing which ſhe neuer proued, maye be made more diligent to this than the widowe, that knoweth what maner a thing it is, therof the contrary. Maides do not at the firſt time for their delight, runne to ſuch effect (although the thing that deligh-teth, the oftener it is ſeene, heard, or felte, the more it pleaſeth, & the more carefull is euery one to follow the ſame (bicauſe it is then more noyſom than pleſant to thē. This thing wherof we reaſon, doth not folow the order of many other things, ẏ once or twice being ſeene, are afterwards no more deſired, but rather the oftener it is put in effecte, with ſo much the more affection it coueteth to returne, and more deſireth he ẏ thing whom it pleaſeth, than doth he whom it ought to pleaſe, and hath not as yet taſted therof. Wherfore the widowe foraſmuch as ſhe giueth leaſt, and is beſt able to giue, ſhe ſhall be the moſt liberall, and ẏ more ſoner thā the maide, that muſt giue the deareſt thing ſhe hath. Alſo the widow ſhal be ſoner drawn (as we haue ſhewed) than the maide to ſuche effects. For the which occaſion, let the widowe be rather loued than the Maide.

The

¶ The tenth Question,

proposed by ASCALIONE.

IT was conuenient that Ascalione, who in circle sat next vnto the Duke Feramonte, shuld now propound: and therfore thus his sayde: Most excellēt Quene I remēber that there was heretofore in this our citie a faire and noble Gētlewoman left the widow of a worthie husband, the which for that hir marueilous beautie, was of many a noble yong Gentleman beloued. And of those many, there were two Gentlemen courageous knightes, eche one in what he could did endeuour him selfe to attain hir loue. And whilst this continued, by chaunce it hapned, that an vniust accusation was brought against hir, by certain of hir kinsfolkes, before the Magistrate, and after by false euidence proued, thorowe the which vntrue processe she was condemned to the fier. But bicause the conscience of the Iudge was perplexed, for that it seemed him, as it were, to knowe the vniust proufe, he was willing to commit hir life to the Gods, and to Fortunes happe, and so tied such a condition to his giuen sentence, as after the Gentlewoman should be ledde to the fier, if any knight coulde be founde the which would

woulde combate in the defence of hir honor, agaynſt him that would maintaine the contrary, and ſhoulde happe to ouercome, ſhe ſhould then be free, and if the cõtrary, to be burned according to the donied ſentẽce. As the condition was vnderſtode of hir two Louers, and by chaunce ſoner knowen to the one than to the other: He which knewe the ſame ſoneſt, forthwith toke him to his armour, mounted on horſbacke, and came into the fielde, gainſaying him that would come & maintaine the death of the Gentlewoman. The other, that ſomewhat later than the firſt vnderſtode of this ſentence, and hearing how that the knight was already in fielde in hir defence, neither that there was then place for any other to goe thither in that enterprize, and therfore not knowing herein what to do, became very ſorowfull, imaginyng that thorowe his ſlackneſſe he had loſt the loue of the loued Gentlewomã, and that the other iuſtly had deſerued the ſame: & whileſt he thus ſorowed his miſchap, he bethought him, that if he before any other ſhould go armed into the fielde, ſaying that the Gentlewoman ought to dye, and ſo ſuffer him ſelfe to be ouercome, he might thereby cauſe hir to eſcape, and ſo according to his deuice, he put the ſame in effecte. The Gentlewoman hereby eſcaped, and was deliuered from peril. So that then after certaine dayes, the firſt knight went vnto hir, and recommended him ſelfe vnto hir, putting hir in remembrance, howe that hee, to preſerue hir from death, had a fewe dayes paſt, offred him ſelf to the peril of death, and thankes be to the Gods, and to his forces, he had deliuered both hir and him ſelfe from ſo hard an happe: Wherupon it would pleaſe hir, accor-

Two Knightes amorous of one Gentlewoman, did in ſundry wiſe ſhew their loue.

ding to his deſert to giue hir loue, the which aboue all things he had alwayes deſired. Afterwardes with the like prayers came the ſeconde Knight, ſaying that for your ſake I haue haſarded my life, and bycauſe you ſhould not die, ſuffred my ſelfe to be ouercome, wherupon I haue purchaſed to my ſelfe eternall infamie: whereas I contrarywiſe with incountring your furetie, and willing to vſe my force, might haue ben able to haue gotten the honor of the victory. The Gentlewoman thãked eche one of them very benignely, promiſing them both due recompence for the receyued ſeruice. And now they beyng departed, ſhe abode in great doubt to whether of them ſhe ſhould the rather giue hir loue, to the firſt, or to the ſeconde, and therof prayeth counſell of you, on whether of them ye wold ſay, that ſhe ought ſoneſt to beſtowe the ſame. We deeme (ſayde the Quéne) that the firſt is to be loued, and the laſt to be left: bicauſe the firſt vſed force, and ſhewed his aſſured loue in diligent ſorte, gyning him ſelfe to euery perill, that might happen thorow the future battaile, euen vnto the death, whereby it myght very well haue folowed, foraſmuch as if ſuch a battail to be done againſt him, had ben as lefull to any of the enimies of the Gentlewoman as it was to the lotier, he had ben in perill of death for hir defence: neyther was it manifeſt to him, that one ſhould come againſt him, that would ſuffer him ſelfe to be ouercomen, as it happened. The laſt truely went well aduiſed not to die, neither to ſuffer the Gentlewoman to die. Then, foraſmuch as he put leaſt in aduenture, he meriteth to gaine the leſſe. Let the firſt then haue the loue of the faire Gentlewoman, as the iuſte deſcruer thereof.

The Queenes iudgement vpon the contrary doings of the 3. Knightes.

Aſca-

Ascalione sayd: O moste prudent Quéene, what is that you say? Doth not one time suffise to be rewarded for well doing, without craving further deserte? Truely yes. The first is well requited, with being of euery one honoured for the receyued victorie: and what greater rewarde nedeth he than honour the rewarde of vertue? the receyued honour did suffise for a greater matter than he did. And he that with all his witte came well aduised, ought he to be vnrecompenced? and further he to be of euery one euil spoken of, hauing nothing lesse than the first holpen the gentlewoman to escape? Is not the witte to forsee euery bodily force? Howe so? If this man with all his witt came for the saftie of the Gentlewoman, ought her for his desert to be reiected? God forbid it shoulde so be. If he knewe not the same so soone as the other, this was not thorow negligence: for if perhappes he had knowen it before the other, he would haue rūne to that, which he toke discretely for the last remedy: wherof, rewarde iustly ought to folow, the which rewarde ought to be the loue of the Gentlewoman, if rightly she see vnto him: and yet you say the contrarye. God defende from your mynde (aunswered the Quéene) that vice come to a good ende, merite the same rewarde that vertue done to the like ende meriteth: but rather in as much as vice deserueth correction, so no worldly deserte can iustly satisfie vertue. Who shall denie vs to beleue (although we can not manifest the same with apparant reason) but that the last knight as enuious of the good turne he saw prepared for the other, was moued to such an enterprise, to the ende to disturbe the same, and not for the loue

Ascalion contrarieth the Quene.

The quenes solution of the x. question.

he bare to the Gentlewoman, and yet his deuice failed him. He is a fole that vnder the colour of an enimie doeth endeuour him ſelfe (to the ende to receiue recompẽce) to helpe an other. Infinite are the wayes wherby it is poſſible enough for vs to ſhewe at the firſt with open frendſhip, the loue, that one of vs beareth towardes the other, without ſhewing our ſelues as enimies, and after with coloured wordes to make ſhew to haue profited. That which we haue ſayd may now ſuffiſe you for aunſwere, whome olde age more than any thing elſe, ought to make diſcrete. And we beleue, ꝑ when your minde ſhall haue duely diſgeſted theſe things, ye ſhall not find our iudgemẽt guileful, but true, & to be folowed. And ſo ſhe held hir peace.

¶ The eleuenth Queſtion, propoſed by a Gentlewoman, named GRACE.

THere folowed after hym a Gẽtlewoman of cheare very mylde, whoſe name was Grace, & aſſuredly the name was conſonant to hir nature, whoe with an humble and modeſt voyce beganne theſe wordes: It is come to my tourne, Oh moſte vertuous

Quene

Quéene, to propounde this my Question, the which to the ende the time (that now approcheth to our last feasting, may be swetened with the newe beginning thereof) bée onely spente in talke, I shall briefly propound ỳ which willingly (if it wer lesul for me) I wold passe ouer. but yet not to pretermit the limits of your obedience, neither the order of the rest, I shall propounde this: Whether is it great delight to the louer to sée his loue present, or not séeing hir, to thinke amorously on hir? My gracious Grace said ỳ Quene, We beleue that muche more delight is taken in thinking, than in beholding: bicause in thinking on the thing loued, all ỳ sensitiue spirites do then graciously féele a maruelous ioy, and as it were do content their inflamed desires, with the delight only of ỳ thought. But this happeneth not in the beholdyng, bicause ỳ onely the visible spirite féeleth ioy, and the others are kindled with suche a desire that they are not able to endure, and so remaine vanquished: and that visible spirite somtime taketh so great pleasure, that of force he is constrained to withdraw him selfe back, remaining vile and altogether vanquished. Then doe wée gather hereof, that greater delight is to thynke than to beholde. That thing which is loued, answered the Gentlewoman, how much ỳ more it is séene, so much the more it delighteth: and therefore I beleue, that greater delight bringeth the beholding, than doth the thynking, bicause euery beautie at the first, pleaseth thorowe the sight thereof: and so after thorowe the continuall sight, suche pleasure is confirmed in the mynde, as therof is ingendred Loue, and those pleasures that spring from him. No beautie is so much loued,

M B.

Whether is greater pleasure to a Louer to see the present, or to thinke on the absent.

The iudgement of the Queene.

ued, neither for any other occaſion than to pleaſe the eyes, & to content the ſame. Then in ſéeing they are cõtented, & in thinking to ſée, the deſire increaſeth: ſo that more delight féeleth he that is contented, than doeth hée that deſireth to contente hym ſelfe. Wée may ſée and knowe by Laodomia how muche more the preſent ſight thã the abſent thought doth delight, bicauſe wée are to thinke that hir Protheſilaus neuer departed frõ hir thought, neither yet was ſhe euer ſéene diſpoſed to other than to melancolie, refuſyng to decke and apparell hir ſelfe with hir coſtlye garments: The which thing in ſéeing him neuer happened: For what time ſhe abode in his preſence, ſhe was mery, gracious, and allwayes ioyfull, and trimly attired. What more manifeſt teſtimony will we haue than this, that the gladneſſe is not greater of ỹ ſight than of the thought? Bicauſe that thorow the exteriour doings, that may be comprehended, which in the heart is hidde? The Quene then, thus made anſwer, Thoſe thinges, both delightful and noyſome, that approche moſt nere to the mynde, bring more annoye, and more ioy, than do thoſe farre off from the ſame. And who doubteth but that the thought abideth in ỹ minde, and that the minde is not from the eye? although thorow the particuler vertue of the mynde, they haue their ſight, & that it is conuenient for them by ſundry meanes to render their proportions to the animate vnderſtanding. Hauing then in the minde a ſweete thought of the loued, in that acte which the thought bringeth, in that together with the thing loued, it ſéemes the louer to be. Then he ſaith the ſame with thoſe eyes, to whome nothing, no not of a long

Laodomia and Protheſilaus.

The quenes ſolution of the. xi. quéſtion, deſining that the thought is to be preferred before the looke.

diſtance

dillãce may be hidde. Then he speaketh with hir whõ he loueth, and peraduẽture with piteous stile telleth the annoyes sustained for hir sake. Then it is lawfull for him without feare to embrace hir. Then doth he according to his desire maruelously glad himselfe with hir. Then doth he holde her wholly at his pleasure, the which in beholding happeneth not, bicause ỹ sight onely at first taketh pleasure wõut passing further. And as we say, Loue is timorous & feareful, and in beholding, doeth make the hearte tremble in such sorte, as it leaueth neither thought nor spirite in his place. For many with ỹ lõg beholding of their ladies, lose those their natural forces, & remain banquished: and many not being able to moue, stande like posts, other some, in tangling and trauersing their legges, fall to the grounde. Others therby lose their speache: & by sight we knowe many other like things to haue happened, the which all should haue ben very acceptable to them, to whome (as we haue sayde) they haue happened, if they had not happened at all, howe then bringeth that thing delight, that shall willingly be fled? We confesse, that if it were possible to beholde without feare, it should be a greate delight. But yet litle or nothing without the thought, the which without the bodily sighte, pleaseth very muche. And that that whereof we haue spoken may come to passe thorow the thought, it is manifest, that, yea, and muche more. For we finde that men with thought haue passed the heauens, & talked of the eternall peace. Than more delighteth the thought than the syght. And if ye say that Laodomia was melancolie with thinking, we doe not denie it, but yet it was rather a do-

The effectes of fond amorous lookes.

lorous

lorous than an amorous thoughte, that dyd trouble hir: She as it were a diuiner to hir owne harme, alwayes doubted the death of Protheſilaus, & ſtil was thinking theron, contrary to thoſe thoughts wherof we reaſon, which thorow that doubt coulde not enter into hir, but rather ſorowing thorow this occaſion as reaſon was, ſhe ſhewed a troubleſome & heauy loke.

¶ The twelfth Queſtion proposed by PARMENIO.

PArmenio ſat next to thys Gentlewoman, and without attendyng further, as the Quéne had lefte, thus began: Moſt mighty Quéne I was of long time companyon with a young Gentleman, to whome that happened which I intend to ſhew. He as much as any man could loue a woman, loued a fayre yong Gentlewoman of our citie, gracious, gentle, and very rich, both of wealth & parents, & ſhe eke loued him for ought that I (to whom his loue was diſcouered) could vnderſtande. This Gentleman then louing hir in moſt ſecrete ſorte, fearing that if it ſhould be bewrayed, that he ſhoulde no wayes be able to ſpeake vnto

vnto hir: to the ende therfore that he might discouer his intent, and be certified likewise of hirs, he trusted no one that should attempt to speake of this matter: yet his desire inforcing hym, hée purposed since that he could not bewray him selfe vnto hir, to make hir vnderstande by some other, that which he suffred for hir sake. And bethynkyng hym many dayes by whom he might most closely signifie vnto hir that his intent, he sawe one day a poore olde woman, wrinkled, and of an orenge tawnie colour, so despiteful to beholde as none the like, the which being entred the house of the yong woman to aske hir almesse, followed hir forth of the doore, and many tymes after in like sorte, and for like occasion, he sawe hir returne thither. In this woman his heart gaue him to repose his whole trust, imagining that she should neuer be had in suspicion, and that she might fully bring his desire to effect: therfore calling hir to him, he promised hir most great giftes, if she woulde helpe him in that which he should demaunde of hir: She sware to doe hir endeuour, to whome this Gentleman then discouered his mynde. The olde woman departed, and after a whyle hauyng certified the yong woman of the loue that my cõpanion bare hir, & him likewise, howe that she aboue all other things of the worlde did loue him, she deuised how this yong mã should be secretly one euening wt ỹ desired woman: & so he going before hir, as she had appointed, she guided him to this yong gentlewomãs house, wherin he was no sooner entred than thorow his misfortune, ỹ yong woman, ỹ olde, and he, were all three found, & taken togithers, by the brethren of the yong woman, & compelled to tell the

A gentlemã a gentlewoman and an olde woman were taken by the brethren of the gentlewomã.

trouthe of that they made there, who confessed the whole matter as it was. These brethē, for that they were the frendes of this yong Gentleman, and knowing that he as yet had attained nothing that might redoūde to their shame, wold not do him any harm as they might haue done, but laughing sayd vnto him in this sort: Thou art now in our hands, & hast sought to dishonour vs, and for that we may punishe thée, if we will, of these two wayes sée that thou take the one, either that thou wilt we take thy life from thée, or else that thou lie with this olde woman, and this our sister, either of them one yere, swearing faithfully, that if thou shalt take vpon thé to lye with either of them a yeare, and the first yere with the yong woman, that as many times as thou shalt kisse, or haue to do with hir, as many times shalt thou kisse & haue to doe with the olde woman the second yeare. And if thou shalt take the first yere ỹ olde woman, loke how many times thou shalte kisse and touche hir, so many times likewise, and neither more nor lesse shalt thou do the like to the yong woman the second yeare. The yong man listening to the sentence, and desirous to liue, sayde, that he would lie with these two, two yeares. It was graunted him. But he remained in doubt, with whiche of them he shoulde first beginne, either with the yong, or with the olde. Whether of them would your grace counsell he shoulde first, for his moste consolation begyn withall: The Queene, and likewise the whole company some what smiled at this tale, and after, she thus made answere: According to our iudgement the yong Gentleman ought rather to take the faire yong woman, than the fowle olde, by-

The Gentleman cōdemned to lye with the yōg and olde Woman eyther of them a yeare.

The Queene decideth the xij. question

cause

cause no present good tourne ought to be left for the future, neither ỹ euill to be taken for the future good, bycause we knowe that we are vncertaine of things to come: and in doing the contrary hereof, many haue alredy sorowed to late: and if any haue praised himselfe herein, not Vertue but Fortune hath therin holpen him. Let the faire therefore be firste taken. Ye make me greatly to maruell (sayde Parmenio,) seeing that the present good ought not to be lefte for the future, to what end then is it conuenient for vs with a valiant mynde to followe and beare worldly troubles, where as we maye flie them, if it were not thorowe the future eternall kingdomes promised to vs thorowe hope? It is a marueilous thing that such a shocke of people as are in the worlde, all moyling to the ende at one time to taste of rest, and being able to rest before trouble, should remaine so long while in such an errour, as trouble after rest were better than before. It is a thing very iuste (as it seemeth to me) after troubles to seke rest, but to desire to rest without trouble in my iudgement ought not to be, neither can it bring delight. Who then will giue counsell to any, that he lie firste with a faire Gentlewoman one yeare, the which is the onely rest and ioy of him that must lie with hir, in shewyng him after that there must followe so great anoy and vnpleasant life, as he must in euery act wherin he abode with the yong woman, haue to do as long with a lothsome old womã? Nothing is so noysome to a delightfull life, as to remembre, that after death we shall be founde spotted. This death returning to our memorie as enimie contrary to our being doth disturbe vs of all goodnesse e

The contrary opinion of Parmenio.

pleasure, and whilest this is remembred, ther can neuer be ioy tasted in worldly things. Likewise no delight can be had with the yong woman, that is not troubled or destroyed in thinking and remembring that it behoueth him to do as much with a most vile olde woman, who shall alwayes be remaining before the eyes of his mynde. The time that flieth with an incredible wing, shal seme vnto him to ouerflie, lesning eche day a great quantitie of the dne houres: and this mirthe is not tasted, where as infallible future sorrowe is taried for. Wherfore I would iudge, that the contrary were better counsell, that is, that all trouble, whereof gracious rest is hoped for, is more delightfull, than the delight, whereof anoy is taried for. The colde waters seemed warme, and the dreadfull time of the darke night seemed cleare and sound day, and turmoiles rest to Leander, at what time he went to Hero, swimming with the force of his armes, thorow the salt sourges betweene Sesto and Abido, for ỹ delight that he conceiued to haue of hir tarrying his comming. God forbid then, that a man shoulde conuert rest before trauaile, or reward before the doyng his seruice, or delight, before he hath tasted tribulation: forasmuch as if that way (as we haue already sayde) should be taken, the future annoy should so much hinder the present ioye, that not ioy, but rather annoy, it might be sayde. What delighte coulde the delicate meates, and the instrumentes sounded with cunning hande, and the other maruellous ioyes made to Dionysius the tyraunt bring, when as he sawe a sharpe pointed sword hang by a fine thrade ouer his head? Let then sorowfull occasions be first fled, that afterwardes

Dionysius.

lourdes with pleasure, and that without suspicion, gracious delightes may bee followed. The Quéne made him answere, saying: You answere in part as though we did reason of eternal ioyes, for the purchasing whereof, there is no doubt but that all troubles ought to bée taken in hande, and all worldly wealth and delight to be left aparte: but at this instant wée doe not speake of them, but doe moue a Question of worldly delights, and of worldly annoyes. Wherunto we answer as we sayde before, that euery worldly delight, that is followed with worldly anoy, ought rather to be taken, than the worldly annoy that tarieth worldly delight: bicause who that hath time, and tarieth tyme, loseth tyme. Fortune graunteth hir goodnesse with sundry mutations, the whiche is rather to be taken when as she giueth, than to moyle to the ende after turmoiles to get the same. If hir wheele stode firme and stable, vntill that a man had toiled so much as he should nede to toile no more, we would then say, that it were to be graunted to take paines first: but who is certaine that after the euill may not follow the worse, as well as the better that is taried for? The tymes together wt worldly things are all transitory, and therfore in taking the olde woman, before the yeare be complete, the which shall neuer séeme to ware lesse, the yong woman may die, and hir brethrẽ repent them of this they haue done, either else she may be giuen to some other, or peraduenture Solne away, so that after one euill, there shall follow a worse to the taker. But contrariwise, if ỳ yong woman shall be taken, the taker shall therby haue his desire so long tyme of him desired, neither shall there after

The Quenes solution of the .xy. question, defining that the yong is to be lyen with before the olde.

ter follow that annoy of thoughte, that you say must follow therby, because that we must dye is infallible, but to lie with an old woman is a hap able enough to many remedies to be of a wise man auoyded, & worldly things are to be taken of the discrete with this condition, that eche one whilest he holdeth, and enioyeth them, he dispose himselfe with a liberall mynde, when he shall bee required to restore or leaue them. Who that busieth himself to the ende to rest, bringeth a manifest example that without that he cannot haue rest: and since he therefore taketh troubles to the ende to haue rest, how much more is it to be presumed, that if rest were as ready as is trouble, but that he woulde sooner take that than thys? Neyther is it to bee thought that Leander if he had bene able to haue had Hero without passing the tempestious arme of ỹ sea, wherin after he perished, would not rather haue taken hir, than haue swomme the same. It is conuenient to take Fortunes happes what tyme she gyueth them. For no gift is so small, that is not better than a promised greater. And as for Future thinges, let remedies be taken, and the present gouerned according to their qualities. It is a natural thing to desire rather the good than the euil, when as equally they concurre, and who that doth the contrarie followeth not naturall reason, but his owne folly. We confesse, that after troubles quietnesse is more gracious & better knowē than before, but yet not that it is rather to bee taken than the other. It is possible for wise mē and fooles to dis the Counsels both of fooles and wisemen according to their liking: but for all that the infallible verities is not altred, the which doth gyue vs leaue to see

A smalle gift in hand is better thā a promised greater.

that

that rather the faire yong woman than the lothsome olde is to be taken of him, to whome was made suche a choise.

¶ The thirtenth Question, proposed by MASSALINE.

MAssaline the whiche sate on the right hand of the Quéene, & nexte to Parmenio, performing the circle, sayde in thys wyse: It is mete that I lastly propounde my question: And therefore to the ende that I may make the pleasaunt told tales, and the before propouned Questions to seme more swete, I shal tel you a short tale worth the hearing, wherin there falleth a question very propre to make an ende withall. I haue heretofore heard say that there was in this oure Citie a gentleman, who was very riche, that had to wife an excéedyng faire yong Gentlewoman, whom he loued aboue al worldly thinges. This gentlewoman was intierly beloued of a Knight of the same Citie, but she loued him not at all, neither cared for him, by occasion wherof, the Knight was neuer able to get from hir, either good wordes or curteous countenance: and while he thus

A Gentlewoman was loued of a Knight.

Note this

M B

lived

ding comfortlesse of such loue. It happened that he was called to the regiment of a citie not farre distant from this of ours. And accordingly he went thither, hauing honorably gouerned the same all the time of his abode there: during the which it happened, that there came a messanger vnto hym, who after other newes thus said: Sir ye shall vnderstande, that the Gentlewoman of our Citie, whome you so entierly loued aboue all others, this morning labouring with great griefe to be deliuered of childe dyed, not being deliuered, and was in my presence, of hir parents honourably buried. The Knight not without great sorrowe, gaue eare to this tale, & with a strong heart endured ỹ telling thereof, without shewing any alteration of countenãce at all, & to him selfe thus sayd: Ha wretched death, cursed be thy power, thou hast depriued mè of hir, whome I loued aboue all others, and whome I desired more to serue, although I knew hir cruell vnto me, than any other worldly wight. But since it is thus come to passe, that which Loue in hir life time wouldo not vouchsafe to graunt me, nowe that she is dead, he can not denie me: That assuredly if I should die therefore, I will now kisse the face of hir being dead, that liuing I loued so well. And so saying vppon this determination he tarried vntill it was night, and then toke one of his seruants, whom he best trusted with him, and trauailed the dreadfull darke wayes till at the last he came to the Citie: And being entred the same, he went straight to the sepulture, wherein the Gentlewoman was buried: And after he had comforted his seruãt, that he without any feare should attende him there, he opened the same,

The Knight aduertised of the death of hir whom he loued.

The Knight seeth his loued Gentlewoman in hir graue.

and

And went therinto, where as lamenting with a pitie-
ous plaint he killed the Gentlewoman, and toke hir
in his armes, and not satisfied therwith, he began to
feele hir here and there, and to put his hand into hir
frolen breast among the colde dugs. But afterwards
(being become more bolde than was meete) to seeke
out vnder the riche attire (whiche she had on) the se-
crete parts of the body, going and feeling with a fear-
full hande hither and thither till at the last he spread
the same vppon hir stomacke, where as with a feeble
motion he felt the weake pulses somewhat to moue.
He then became very feareful, but yet loue made him
bolde, and therfore trying further with a more assu-
red hede, he knew that she was not dead: and first of
all with a swete mutation he driue hir oute of that
place, and after wrapping hir in a great mantel (lea-
uing the sepulture open) he and his seruaunt caried
hir secretly to his mothers house, where as he coniu-
red his said mother, thorowe the power of the gods,
that she, neither this, nor any thing else should mani-
fest to any persone liuing. He caused great fires to be
made, to the end to comfort the colde membres, wher-
vnto ỹ lost forces did not therby returne in due sort:
by occasion wherof, as one peraduenture discrete in
such a case, willed a solemne hote house to be prepa-
red, wherin he caused first to be strowed many vertu-
ous herbes, and after placed the Gentlewoman ther-
in, causing hir as it was meete for one in that plight,
to be tenderly loked vnto. In the which hothouse,
after she had for a time made hir abode there, ỹ blood
congulate about the heart, began thorowe the recey-
ued heate to disperse by the colde vaines, and the spi-

The knighe carieth his lady to his mothers house.

rites half dead began to returne to their places: wher vpon the Gentlewoman (no sooner feeling the same) began to call to hir mother, and after to aske where she was: to whome the Knight in stede of hir mother made answere, that she was in a very good place, and that she should comfort hir selfe: She abiding in this sort, calling vpon the woman Lucina for helpe, was as it pleased the Gods (aboue all expectation) deliuered of a fayre sonne, and therewith of great trouble and perill: wherof remaining disburdened, and being ioyfull of hir newe borne childe, there were oute of hande prouided nourses, both for the charge of hir, as also of hir sonne. The Gentlewoman nowe after all these heauie troubles, returned to hir perfect vnderstanding, and the newe sonne was also borne to the worlde, before she sawe either the Knight that thus loued hir, or his mother who was prest to do hir seruice, neither did she see any one of hir parents or kinsfolkes about hir, for to looke vnto hir: wherupon being come into a cogitable admiration as it were all amased, sayd: Where am I? what a wonder is this? Who hath brought me hither, whereas I was neuer before? To whom the Knight answered: Gentlewoman, maruell not, cõfort your self, for that which you see, hath ben the pleasure of the gods, and I shal tell your howe, and so declaryng from the beginning to the ende all that whiche was happened hir, concluded that therefore him, she and hir sonne were aliue: By occasion wherof they were alwayes bounden to be at his pleasure. The Gentlewoman perceiuing this to be true, knowing assuredly that she could not by any other meanes but only by this whiche he

Lucina, the goddesse of childe bearing.

The Gentlewoman abiding with the Knight, was deliuered of child.

The knight declareth to the Gentlewoman how she was brought into his house.

shewed

ſhewed hir, be come to the hands of the knight: firſt of al with a deuout voice, rendred thanks to the immortal Gods, & after to him, offring hir ſelf to be allways at his pleaſure & ſeruice. Then ſayd the knight: Gentlewoman, ſince ye know your ſelfe to be beholdyng vnto me, I will that in guerdon of my well doyng, ye comfort your ſelfe here in this place, vntill I returne from my office, wherevnto it is nowe ſo long ſince that I was choſen, as the date therof is almoſte at an ende. Beſides ye ſhal promiſe me faithfully neuer to bewraye your ſelfe without my licence, eyther to your huſbande, or to any other perſon. To whome the Gentlewoman anſwered, that ſhe was vnable to denie him eyther this, or any other requeſte, and that aſſuredly ſhe woulde comfort hir ſelfe: and ſo by othe made vnto him, ſhe affirmed neuer to cauſe hir ſelfe be knowen without his pleaſure. The knight ſeeyng the Gentlewoman out of all peril to receyue comfort, after he had abode .vj. dayes in hir ſeruice, recommended hir and hir childe to his mothers charge, and ſo departed, returning to the gouernement of his ſaid office, the which after a little while he honorably ended, and returned home to his owne houſe and poſſeſſions: where as of the Gentlewoman he was graciouſly receiued. Certaine dayes after his returne, he cauſed to be prepared a great banquet, wherevnto he inuited the huſbande of this Gentlewoman, whome he loued, hir brethren, and many others of hir frends and his: and the bidden gueſtes beyng ſet downe at the table, the Gentlewoman according to the pleaſure of the knight, came apparelled in thoſe garmentes, and decked with that crowne, ring, and other pre-

The knight biddeth the huſbande of the Gentlewoman to a banquet.

rious ornaments (as the vse was then) wherwith she was buried. And by the cõmandement of the knight placed hir selfe on the one side by hir husband, and on the other side by him selfe, where as she sed that morning, without speaking any word at all. This Gentlewoman was oftentymes beheld of hir husbande, and hir attire and ornamentes also: and as it semed vnto him, he knew hir to be his wife, and those to be the garmentes wherein she was buried: but yet for that he thought he had buried hir dead into hir sepulture, and not belevyng that she was ryssen againe, durste not once giue hir a worde, doubting leaste she had ben some other that did resemble his wife, imagining that it were more easy to finde one woman, in attire & ornaments like to an other, than to raise vp a dead body. But yet for all this, he turned many times towardes the knight, and asked him who she was. To whome the knight answered: Aske of hir, whome she is, for I can not tell, out of so vnpleasant a place I haue brought hir. Then the husband asked the wife who she was, to whome she answered: I was brought by this Knight by vnknowen wayes into this place, to that gracious life, that is of every one desired. At these wordes there wanted no admiration in the husbande, but rather the same increased, and so they remained vntill the banket was ended. Then the Knight ledde the husbande of this Gentlewomã into a chamber, and with him the Gentlewoman, & the others likewise that banketted with them, where as they found the Gentlewomãs faire and gracious sonne in the nourses armes, whome the knight deliuerd into the fathers handes, saying: This is thy sonne,

The knight restoreth the gentlewomã to hir husbande.

ſonne, and giuing him the right hande of his wife, ſayde: This is thy wife, and mother of this childe: ſhewing to him and to the reſt, how it happened that ſhe was brought thither. They all after greate wonder, made great ioye, and chiefly the huſbande of his wife, and the wife with hir huſband, of their ſonne. And ſo both two thanking the Knight, returned merily home to their houſe, many dayes after making marueilous ioy. This Knight entreated this Gentlewoman with that tenderneſſe and that pure faith, as if ſhe had beene his ſiſter, and therefore it is doubted which of theſe two was the greater: either the loyaltie of the Knight, or the ioye of the huſband, that had nowe gotten againe his loſt wife, whome he reputed as dead. I pray you to ſay your opinion, and what you would iudge hereof? Moſt great (as we beleue) (anſwered the Queene) was the ioy of the again gotten wife, and of hir childe: and likewiſe noble & very great was the loyaltie of the Knight. But for that it is a naturall thing to be glad of the getting agayne of things loſt (neither coulde it otherwiſe be bycauſe it would an other) and ſpecially in the getting againe of a thing before ſo greatly loued, with a childe, whereof there coulde not bee made ſo greate ioye, as was conuenient. We doe not repute it to be ſo greate a matter as to doe that whereunto a man is of hys proper vertue conſtrained to doe, the which in being loyall cometh to paſſe, bycauſe the being and not being loyal, is a thing poſſible. We ſay then, that from whom proceedeth the being loyal in a thing ſo greatly loued, that he doeth a moſt great and noble thing in keping loyaltie, and that in a farre greater quantitie

The Queſtion is whether the loyaltie of the Knight, or the ioy of the huſband was the greater.

The Quenes iudgement.

loyaltie doth increase in him, than doth ioy in the o-
ther, and thus we iudge. Truly sayd Massaline the
The contrary opinion of Massaline. renoumed Quéene, I beleue it be as you say: but yet
it semes vnto me a greate matter to thinke, that with
so great ioy as was in him that had gotten again his
wife, there coulde be made comparison of greatnesse
in an other thing: forasmuch as greater griefe is not
supported, than when as through death a thing loued
is lost. Further, if the knight were faithful, as is al-
ready sayde, he dyd therin but his dutie, bycause we
all are bounde to the working of vertue: and he that
doth that, wherunto he is of dutie bounden, doth but
wel, but yet it is not to be reputed for so great a mat-
ter. Therfore I imagine, ỳ there may be iudged grea-
ter ioye than loyaltie. You with your words do con-
The Quenes solution vpon the last Question. trary your selfe (sayde the Quéene) bicause mã ought
as well to reioyce in the goodnesse of God in taking
him away, as through the working of vertue: but if
the one coulde be in the one case, as sorrowfull as the
other could be in the other case disloyall, it might be
consented to your iudgement. To followe the lawes
of nature, which can not be fled, is no greate matter,
but to obey the positiue lawes, is a vertue of ỳ minde,
and the vertues of the minde, both for greatnesse as
for euery other respect are to be preferred before bodi-
ly workes. And if vertuous workes (making due re-
cõpence) do surmount in greatnesse euery other wor-
king, it may be sayde, ỳ the hauing ben loyall, doreth
alwayes in beyng. Ioye may be turned into sodaine
sorow, either elle in a shorte space of time become lit-
tle or nothing, losing the thing throughe the which it
is become merry. And therfore let it be sayde of him,

that

that vprightly will iudge, the Knight to haue bene more loyal, than the other mery. Not one there was that followed Massaline, that had any thing more to say, for that they all had now propounded their Questions. The Sunne now in setting, leste the place replete with a temperate aire. By reason whereof, Fiametta, moste reuerent Queene of this amorous people, raised hir on foote, and thus sayd: Gentlemen & Gentlewomen, your Questions are finished: wherunto (the Gods be thanked) we haue according to our small knowledge, made answere, following rather pleasant reasoning, than matter of contention. And we know, that much more might haue ben answered vnto the same, yea and in farre better sorte than we haue done: But yet that which we haue said may suffise to our pastime: and for the reste, let it remaine to the Philosophers of Athens. We see Phœbus nowe not to behold vs with a straight aspect, we feele the aire refreshed, and know this Feast, which we at our comming hither left thorowe the excessiue heate, to be againe begonne by our companions. And therfore it semeth vs good, that we returne to ỹ same: and this beyng sayd, she toke with hir delicate hand, the Laurell crowne from hir heade, and in the place where she sate, she laide it downe, saying: I leaue here the crowne of my honour and yours, vntil that we shall returne hither to the like reasoning. And hauing thus sayd: she toke Philocopo by the hand, that nowe with the rest was risen, and so returned with them all to their Feast. Thence was heard of al sides the pleasant instruments, and the aire resounding of amorous songs, no part of the Garden was without

banket-

banketting: wherein they all abode merily all that day, euen to the last houre: but night being come vpon them, and the starres shewing forth their light, it seined good to the Lady, & to them al, to depart & to returne to the citie, wherein being entred, Philocopo taking his leaue, thus sayde vnto hir: Most noble Fiametta, if the Gods shoulde euer graunt me, that I were myne owne, as I am an others, without doubt I shoulde be presently youres, but because myne owne I am not, I can not giue my selfe to an other: Howe be it forsomuch as the miserable heart coulde receyue strange fier, so muche the more it feeleth thorow your inestimable worthinesse to be kindled, and shall feele alwayes and incessauntly, with more effect shal desire neuer to be forgetfull of your worthinesse. She thãked Philocopo gretly of this curtesy at his departure, adding that it would please the Gods quickely to bring a gracious peace to his desires.

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FINIS.